चित् 1.c. Know, revive. *Mode* VI.

Common Form. 1. अचेतीत्, अचेतिष्टां, अचेतिषुः; &c.

तिज् 1.P. Sharpen. *Mode* XI.

Proper Form. 1. अतेजिष्ट, अतेजिषातां, अतेजिषत; &c.

कुष् 9.c. Draw forth. *Mode* VI.

Common Form. 1. अकोषीत्, अकोषिष्टां, अकोषिषुः; &c.

नृत् 4.c. Dance. *Mode* VI.

Common Form. 1. अनर्तीत्, अनर्तिष्टां, अनर्तिषुः; &c.

कृत् 6.c. Cut. *Mode* VI.

Common Form. 1. अकर्तीत्, अकर्तिष्टां, अकर्तिषुः; &c.

The following are examples of the exceptions to the foregoing rule.

कुट् 6.c. Crook, bend. *Mode* VI.

Common Form. 1. अकुटीत्, अकुटिष्टां, अकुटिषुः; &c.

So, त्रुट् 6.c. Cut, स्फुर् 6.c. Expand, कुङ् 6.c. Shrink, जुड् 6.c. Join, pair, तुड् 6.c. Tear, &c. &c. in all about twenty-seven roots of the clafs कुटादि.

पुष्प् 4.c. Flower, bloffom. *Mode* VI.

This root ending in a double confonant, its vowel being long by pofition, undergoes no change by the foregoing rule.

Common Form. 1. अपुष्पीत्, अपुष्पिष्टां, अपुष्पिषुः; &c.

दीप् 4.P. Shine, enlighten. *Mode* XI.

This root having a long vowel does not change it. See rule 430.

Proper Form. 1. अदीपिष्ट, अदीपिषातां, अदीपिषत; &c.

Obs. This root makes also अदीपि in the firft perfon fingular.

431. THE roots यम् 1. Stop, ceafe, refrain from, रम् 1. Sport, play, and नम् 1. (for णम्) Bend, bow in faluting, take इ with स् prefixed, and

and consequently are conjugated in the *common* form after *Mode* VII. Their vowels suffer no change by rule 429.

यम् 1. Stop, ceafe, refrain from. *Mode* VII.

Common Form 1. अयंसीत्, अयंसिषातां, अयंसिषुः; &c.

So रम् and नम्.

432. IF a root, which does not admit of the prefix इ in the third preterit, end in a consonant, single or double, its penultimate vowel is *augmented;* अ to आ, इ or ई to ऐ, उ or ऊ to औ, ऋ or ॠ to आर्, &c. when conjugated in the *common* form after *Mode* V, with the terminations सीत्, स्तां, सुः, &c. &c. but no change takes place before *Modes* II, III, IV, IX, X. If the penultimate be ऋ, it may be changed also to इ.

433. THOSE roots in the popular lists marked ओ, do not require the prefix इ in the third preterit, of which the following are conjugated according to *Mode* V in the *common* form, and *Mode* X in the *proper*.

पच् 4.c. Drefs food.

Common Form. 1. अपाक्षीत्, अपाक्तां, अपाक्षुः; 2. अपाक्षीः, अपाक्तं, अपाक्त; 3. अपाक्षं, अपाक्ष्व, अपाक्ष्म.

Proper Form. 1. अपक्त, अपक्षातां, अपक्षत; 2. अपक्थाः, अपक्षाथां, अपग्ध्वं; 3. अपक्षि, अपक्ष्वहि, अपक्ष्महि.

प्रच्छ् 6.c. Afk.

Common Form. 1. अप्राक्षीत्, अप्राक्तां, अप्राक्षुः; &c.

त्यज् 1.c. Quit, leave, forfake.

Common Form. 1, अत्याक्षीत्, अत्याक्तां, अत्याक्षुः; &c.

So भज् 7.c. Divide, ferve, भंज् 7.c. Break.

भ्रस्ज्

भृस्ज् 6.C.P. Fry. This root makes अभ्राक्षीत् and अभार्क्षीत् in the *common* form, and अभ्रष्ट, अभ्रक्षातां, &c. in the *proper*.

भुज् 7.C. Eat, devour, enjoy, अभौक्षीत्, &c.

मस्ज् or मज्ज् 6.C. Dive, immerge, bathe, अमाङ्क्षीत्, &c.

यज् 1.C. Worship, अयाक्षीत्, &c.

युज् 4.P. Unite mentally, अयुक्त, अयुक्षातां, &c.

रंज् 4.C.P. Colour, dye, अरांक्षीत्, &c.

रुज् 6.C. Break, अरौक्षीत्, &c.

संग् for षंग् 1.C. Accompany, असांक्षीत्, &c.

स्वंज् for ष्वंज् 1.P. Embrace, अस्वङ्क्त, अस्वंक्षातां, &c.

सृज् 4.P.6.C. Create, let go, असार्क्षीत् or अस्राक्षीत्, &c. असृक्त, असृक्षातां, &c.

नुद् 6.C.P. Teaze, vex, goad.

Common Form. 1. अनौत्सीत्, अनौत्तां, अनौत्सुः; &c.

Proper Form. 1. अनुत्त, अनुत्सातां, अनुत्सत; &c.

So नुद् for णुद् 6.C.P. Send, अनौत्सीत् &c. अनुत्त, अनुत्सातां, &c.

हद् 1.C. Void excrement, अहात्सीत्, &c.

विद् 4.P. Be, become, अवित्त, अवित्सातां, &c.

बध् 1.C. Bind, fasten. The initial ब् being a third letter, is changed to a fourth, or its proper aspirate, when स् is dropped, and the final ध् with the त् of the termination, forms द्ध्. अभात्सीत्, अबाद्धां, अभात्सुः; &c.

बन्ध् 9.C. Bind, fasten, अभांत्सीत्ः; &c.

राध् 4.C. Finish, accomplish, perfect, makes अरात्सीत्, अराद्धां, अरात्सुः; &c.

व्यध् 4.C. Kill, hunt game, अव्यात्सीत्, अव्याद्धां, &c.

बुध् 4.c. This root in the first person has two forms; as अबोधि or अबुद्ध, अभुत्सातां, अभुत्सत; *Obs.* Some authors make the radical vowel long when an initial third letter is changed to the fourth of its own class, thus making अभूत्सातां, &c.

युध् 4.P. Fight, makes अयुद्ध, अयुत्सातां, अयुत्सत; &c.

रुध् 4.P. Desire. अरुद्ध, अरुत्सातां, अरुत्सत; &c.

शुध् 4.P. Cleanse, purify, अशुद्ध, अशुत्सातां, अशुत्सत; &c.

सिध् for षिध् 4.c. Finish, complete, असैत्सीत्, &c. &c.

साध् 4.c. for षाध् 4.c. Finish, accomplish, असात्सीत्, &c.

मन् 8.P. Mind, understand, makes अमन्स्त, अमन्सातां, अमन्सत; &c.

क्षिप् 6.c.P.4.c. Throw, fling, अक्षैप्सीत्, अक्षैप्तां, &c. अक्षिप्त, अक्षिप्सातां, अक्षिप्सत; &c.

क्षुप् 6.c. Touch, अक्षौप्सीत्, &c.

वप् 1.c.P. Sow seed, weave. अवाप्सीत्, &c. अवप्त; &c.

शप् 1.c.P. Curse, अशाप्सीत्, &c. अशप्त, अशप्सातां; &c.

स्वप् for ष्वप् 2.c. Sleep, अस्वाप्सीत्, &c.

सृप् 1.c. Slip, slide, glide, असार्प्सीत् or अस्राप्सीत्; &c.

रभ 1.P. Be engaged, amused, अरब्ध, अरब्सातां, अरब्सत, &c.

लभ् 1.P. Obtain, attain, get, अलब्ध, अलब्सातां, अलब्सत; &c.

कृश् 4.c. Lessen, make thin, अकार्क्षीत् or अक्राक्षीत्, &c. This root may also follow *Mode* IV, and make अकृक्षत्, अकृक्षतां, अकृक्षन्.

दंश् 1.c. Bite, अदांक्षीत्, अदांक्तां, अदांक्षुः; &c.

मश् 2.c. Make a noise, be angry. अमक्षत्, अमक्षतां, अमक्षन्; &c.

मृश 6.c. Advise, counsel, अमार्क्षीत् or अम्राक्षीत्, &c. This root may also be conjugated after *Mode* IV, making अमृक्षत्, &c.

स्पृश् 6.c. Touch, अस्प्राक्षीत् or अस्पार्क्षीत्, &c. *Obs.* This root may be also conjugated after *Mode* IV, and thus make अस्पृक्षत्, अस्पृक्षतां, अस्पृक्षन्; &c.

वस् 1.c. Stay, remain, dwell, अवात्सीत्, अवात्तां, &c. *Obs*. This root changes स् to त् before स्.

दह् 1.c. Burn. The final ह् of this root is changed to क्, fubject to the changes of orthography, and the initial द् being a third letter, is changed to its fourth ध्, when स् is not dropped. अधाक्षीत्, अदाग्धां, अधाक्षुः; &c. अदग्ध, अधक्षातां, अधक्षत ; &c.

नह् 4.c.p. Tie, bind. The radical ह् is changed to ध्, ftill fubject to other changes, अनात्सीत्, अनाद्धां, अनात्सुः; &c. अनद्ध, अनत्सातां, अनत्सत ; &c.

वह् 1.c.p. Bear, carry. The final ह् of this root is changed to ढ्, fubject to other mutations. When स् is dropped, the radical अ is changed to ओ inftead of आ. अवाक्षीत्, अवोढां, अवाक्षुः; &c. अवोढ, अवाक्षातां, अवाक्षत ; &c.

435. OF roots which do not require the affix ई, fuch as end in ह्, श्, or ष्, whofe penultimate is any vowel but अ or आ, follow *Mode* IV in the *common* form, and *Mode* VIII or X in the *proper*. श्लिष्, when it means *embrace*, is included in this rule; but when it means *cling* (as lac about a twig,) it is conjugated after *Mode* II. दृश् See, is alfo excluded from this rule; it is conjugated after *Mode* V or II. गुह् Hide, दुह् Milk, दिह् Stain, pollute, defile, taint, and लिह् Lick, are conjugated in the *proper* form, either after *Mode* X, or VIII.

क्रुश् 1.c. Cry out, make a loud noife. अक्रुक्षत्, &c.

कृश् 4.c. Make lefs, or thin, अकृक्षत्, अकृक्षतां; &c. *Obs*. This root, as before fhewn, may alfo follow *Mode* V.

दिश् 6.c.p. Show, direct, point out, अदिक्षत्, अदिक्षतां, &c. अदिष्ट, अदिक्षातां, अदिक्षत ; &c. IV and X.

मृश्

मृश् ⁶·ᶜ· Counſel, adviſe, अमृक्षत्, अमृक्षतां, अमृक्षन्; &c. *Obs.* This root may likewiſe follow *Mode* V, as before ſeen.

रुश् ⁶·ᶜ· Injure, hurt, अरुक्षत्, अरुक्षतां, अरुक्षन्; &c.

रिश् ⁶·ᶜ· Injure, hurt, अरिक्षत्, अरिक्षतां, अरिक्षन्; &c.

लिश् ⁴·ᴾ· Make leſs, अलिक्षत, अलिक्षातां, अलिक्षन्त; &c.

विश् ⁶·ᶜ· Enter, अविक्षत्, अविक्षतां, अविक्षन्; &c.

स्पृश् ⁶·ᶜ· Touch. अस्पृक्षत्; अस्पृक्षतां, अस्पृक्षन्, &c. *Obs.* This root may alſo be conjugated after *Mode* V, as before ſeen.

कृष् ¹·ᶜ· Draw, plough, अकृक्षत्, अकृक्षतां, अकृक्षन्: &c.

त्विष् ¹·ᶜ·ᴾ· Turn, ſhine, अत्विक्षत्, अत्विक्षतां, अत्विक्षन्; &c. अत्विक्षत, अत्विक्षातां, अत्विक्षन्त: &c.

द्विष् ²·ᶜ·ᴾ· Hate, अद्विक्षत्, अद्विक्षतां, अद्विक्षन्; &c. अद्विष्ट, अद्विषातां, अद्विषत; &c. IV and X.

पिष् ⁸·ᶜ· Pound, अपिक्षत्, अपिक्षतां, अपिक्षन्; &c.

विष् ⁹·ᶜ· Poiſon, अविक्षत्, अविक्षतां, अविक्षन्; &c.

श्लिष् ⁴·ᶜ· Embrace, अश्लिक्षत्, अश्लिक्षतां, अश्लिक्षन्, &c. v. r. 435.

गुह् ¹·ᶜ·ᴾ· Hide, अघुक्षत्, अघुक्षतां, अघुक्षन्; &c. अगूढ or अघुक्षत, अघुक्षातां, अघुक्षन्त; &c. See rule 425.

दिह् ²·ᶜ·ᴾ· Taint, ſtain, pollute, defile, अधिक्षत्, अधिक्षतां, अधिक्षन्; &c. अधिक्षत or अदिग्ध, अधिक्षातां, अधिक्षन्त; &c. v. r. 435.

दुह् ²·ᶜ·ᴾ· Milk a cow, अधुक्षत्, अधुक्षतां, अधुक्षन्; &c. अदुग्ध or अधुक्षत, अधुक्षातां, अधुक्षन्त; &c. See rule 425.

मिह् ¹·ᶜ· Make water, अमिक्षत्, अमिक्षतां, अमिक्षन्; &c.

रुह् ¹·ᶜ· Grow, mount, अरुक्षत्, अरुक्षतां, अरुक्षन्; &c.

लिह् ²·ᶜ·ᴾ· Lick, अलिक्षत्, अलिक्षतां, अलिक्षन्; &c. अलिक्षत or अलीढ, अलिक्षातां, अलिक्षन्त; See rule 425.

लुह् ¹·ᶜ· Covet, अलुक्षत्, अलुक्षतां, अलुक्षन्; &c.

436. OF

436. OF roots terminating in ſilent conſonants the undermentioned are conjugated according to *Mode* II in the *common* form of the third preterit, and in the *proper* form *Modes* IX or X:

—The claſs of roots of the fourth conjugation called पुषादि, already enumerated in pages 218, 219, and 220 of this work, the firſt of which is पुष्, and the laſt गृध्.

—The claſs of roots of the firſt conjugation, called, from द्युत् Shine, द्युतादि, of which the following is a liſt:—द्युत् Shine, शुभ् Shine, रुच् Shine, be pleaſing or agreeable, श्वित् Grow white, मिद् Grow liquid, or unctuous, melt with affection, ष्विद् Become moiſt, ſweat, घुट् Turn about, return, exchange, barter, रुट् Strike again, reſiſt, oppoſe, लुट or लुठ् Tumble or roll on the ground with pain or affliction, क्षुभ् Be agitated, confuſed, diſquieted, diſturbed, णभ् Injure, hurt, तुभ् Injure, hurt, स्रंस्, श्रंस, or भ्रंश्, Fall from, ध्वंस् Depart, fall from, स्रंभ् Truſt, confide, have confidence, वृत् Circulate, be current, come to paſs, वृध् Increaſe, grow large, शृध् Break wind, स्यंद् Leak, ooze, run out, and कृप् or क्लृप् Have power, be formed. *Obs.* Theſe roots (द्युतादि), in every other tenſe, but the third preterit, are confined to the *proper* form, take इ, and are conjugated after *Mode* XI, as अद्योतिष्ट, &c.

—All roots in the popular liſts diſtinguiſhed by a ſervile ऌ, ſuch as—सृप् 1.c. Go, ſlip, ſlide, गम् 1.c. Go, षद् or सद् 1.6.c. Sink, fail, give way, yield, शद् 1.6.c. Wither, periſh, आप् 5.c. Find, obtain, get, शक् Be able मुच् 6.c.p. Quit, leave, get free, विद 6.c.p. Find, get, obtain, शिष् 7.c. Diſtinguiſh, deſcribe, पिष 7.c. Pound, पत् 1.c. Fall, move, लुप् 6.c.p. Cut off, &c.

—शास 2.c. Govern; alſo, in the active voice, वच् 2.c. Speak (uſed for ब्रू of the ſame ſignification, which wants the third preterit), अश् 4.c. Hurl, throw, लिप् 6.c.p. Plaſter, ſmear, daub, write, षिच् 6.c.p. Shed water, ſprinkle.

Of

Of the above mentioned roots, पत् 1.c. Fall, becomes पप्त्, णश् 4.c. Perish, becomes नश् or नेश्, रध् 4.c. Injure, becomes रन्ध्, and शास् 2.c. Govern, becomes शिष्, वच् 2.c. Speak, becomes वोच्, अस् 4.c. Hurl, throw, becomes स्थ्, and such roots as have a nasal before the final, drop it before the terminations of *Mode* II, after which they, with all the others, may be conjugated after the following example, in the *common* form of the third preterit.

पुष् 4.c. Nourish, cherish, feed.

Common Form. 1. अपुषत्, अपुषतां, अपुषन्;
2. अपुषः, अपुषतं, अपुषत;
3. अपुषं, अपुषाव, अपुषाम.

मुच् 6.c.P. Release. *Modes* II and X.

Common Form. 1. अमुचत्, अमुचतां, अमुचन्; &c
Proper Form. 1. अमुक्त, अमुक्षातां, अमुक्षत; &c.

पत् 1.c. Fall.

Common Form. 1. अपप्तत्, अपप्ततां, अपप्तन्; &c.

नश् 4.c. (for णश्), Perish.

Common Form. 1. अनशत्, अनशतां, अनशन्; &c.
Or, 1. अनेशत्, अनेशतां, अनेशन्; &c.

रध् 4.c. Injure.

Common Form. 1. अरन्धत्, अरन्धतां, अरन्धन्; &c.

वच् 2.c. Speak.

Common Form. 1. अवोचत्, अवोचतां, अवोचन्; &c.

Obs. The root ब्रू being defective in this tense, अवोचत्, &c. is substituted for it.

अस्

अस् 4.c. Throw, hurl.

Common Form. 1. आस्थत्, आस्थतां, आस्थन्; &c.

लिप् 6.c.p. Plafter, &c. *Mode* II, IX, and X.

Common Form. 1. अलिपत्, अलिपतां, अलिपन्; &c.
Proper Form. 1. अलिपत, अलिपेतां, अलिपन्त; &c.
Or. 1. अलिप्त, अलिप्सातां, अलिप्सत; &c.

So सिच् 6.c.p. (for षिच्) Sprinkle, fhed water, &c.

437. IN the popular lifts will be found certain roots marked with a redundant इर्, which ferves to denote that they may be conjugated after two *modes* in the *common* form of the third preterit, one of which is *Mode* II. If fuch roots be alfo diftinguifhed by a fervile औ, denoting that the prefix इ is not required, the other *mode* will be V; but if there be no औ, it fhould be *Mode* VI. With refpect to the *proper* form of fuch roots, if the root do not take इ, *Mode* X fhould be followed; but if it do, *Mode* XI. The following examples will explain this rule:

रुध् 7.c.p. (इर् औ,) Stop, oppofe, fhut up. *Modes* II, V, and X.

Common Form. 1. अरुधत्, अरुधतां, अरुधन्; &c.
Or. 1. अरौत्सीत् अरौत्तां, अरौत्सुः; &c.
Proper Form. 1. अरुद्ध, अरुत्सातां, अरुत्सत; &c.

After this example are conjugated the following, and perhaps a few other roots, all marked इर्, औ:—भिद् 7.c.p. Divide, break afunder, छिद् 7.c.p. Divide, fplit, cut afunder, विच् 7.c.p. Separate, divide, रिच् 7.c.p. Go to ftool often, युज् 7.c.p. Join, form a fpiritual union, ufe, apply, निज्

निज् 3.c.P. Wash, make clean, विज् 3.c.P. Separate, *intr.* क्षुद् 7.c.P. Pound, स्कन्द् 1.c. Dry up, go, विज् 3.c.P. Separate, divide, &c.

दृश् 1.c. (इर्, औ.) See *Modes* II and V.

This root changes its vowel to अर् in *Mode* II, and to रा in *Mode* V.

Common Form. 1. अदर्शत्, अदर्शतां, अदर्शन्; &c.
Or, 1. अद्राक्षीत्, अद्राष्टां, अद्राक्षुः; &c.

बुध् 1.c.P. (इर्) Understand. *Modes* II, VI, and XI.

Common Form. 1. अबुधत्, अबुधतां, अबुधन्; &c.
Or, 1. अबोधीत्, अबोधिष्टां, अबोधिषुः; &c.
Proper Form. 1. अबोधिष्ट, अबोधिषातां, अबोधिषत; &c.

After this example are conjugated the following:—घुष् 1.c. Proclaim, चुत् 1.c. Drop, distil, श्चुत् 1.c. Drop, distil, तुह् 1.c. Give pain, hurt, kill, दुह् 1.c. Give pain, hurt, kill, छृद् 7.c.P. Shine, play, तृद् 7.c.P. Injure, hurt, offend, dishonour, रुद् 2.c. Weep, cry, shed tears, शुच् 4.c.P. Become pure, mourn, स्फुट् 1.c. Burst open (as a flower), मुच् 1.c. म्लुच् 1.c. मुञ्च् 1.c. म्लुञ्च् 1.c. मञ्च् 1.c. or मुञ्च 1.c. Go, move, ग्रुच् 1.c. or ग्लुच् Steal, go, &c. &c.

488. A FEW roots in the popular lists marked ऊ (see page 281, rule 331), may indifferently take इ in the third preterit. The following are nearly the whole of that class:

षिध् 1.c. (ऊ) Make perfect. *Mode* V or VI. असैत्सीत्, असैद्धां, असैत्सुः; &c. or असेधीत्, असेधिष्टां, असेधिषुः; &c.
गुप् 1.c. (ऊ) Hide, conceal. *Mode* V or VI. अगौप्सीत्, &c. or अगोपीत्; &c.

अक्ष्

अक्ष् 1.c. (उ) Heap up, accumulate. *Mode* V or VI. आक्षीन्, आष्टां, आक्षुः; &c. or आक्षीन्, आक्षिष्टां, आक्षिषुः; &c.

त्रप 1.P. (उ) Be ashamed. *Modes* X or XI. अत्रप्त, अत्रप्सातां, अत्रप्सत; or अत्रपिष्ट, अत्रपिषातां, अत्रपिषत; &c.

क्षम 1.P. (उ) Bear, suffer, bear with. *Mode* X or XI. अक्षंस्त, अक्षंसातां, अक्षंसत; &c. or अक्षमिष्ट, अक्षमिषातां, अक्षमिषत; &c.

गृह 1.P. (उ) Take, receive, accept. *Mode* VIII or XI. अघृक्षत, अघृक्षातां, अघृक्षत; or अगार्हिष्ट, अगार्हिषातां, अगार्हिषत; &c.

तक्ष् 1.c. (उ) Pare, make small or thin by cutting. *Mode* V or VI. अताक्षीत्, अताष्टां, अताक्षुः; &c. or अतक्षीत्, अतक्षिष्टां, अतक्षिषुः; &c.

त्वक्ष् 1.c. (उ). The same as तक्ष्.

कृप् or कॢप् 1.P. (उ). Be able, capable, designed, intended. *Mode* X or XI; and being of the class द्युतादि, *Mode* II also, v. p. 324, r. 436. अकॢप्त, अकॢप्सातां, अकॢप्सत; &c. or अकल्पिष्ट, अकल्पिषातां, अकल्पिषत; &c. *Common* Form. अकॢपत्, अकॢपतां, अकॢपन्; &c.

स्यन्द् 1.P. (उ). Leak, run out. *Mode* X or XI. अस्यंत्त, अस्यंत्सातां, अस्यंत्सत; &c. or अस्यंदिष्ट, अस्यंदिषातां, अस्यंदिषत; &c.

Obs. This root being of the class द्युतादि, may be conjugated also in the *common* form of this tense, according to *Mode* II. See p. 324, r. 436.

गुह 1.c.P. (उ). Hide, conceal. *Mode* V or VI in the *common* form, and *Mode* VIII, X, or XI in the *proper*.

Mode IV. अघुक्षत्, अघुक्षतां, अघुक्षन्; &c.

Mode VI. अगूहीत्, अगूहिष्टां, अगूहिषुः; &c.

Mode VIII. अघुक्षत, अघुक्षातां, अघुक्षन्त; &c.

Mode X. अगूढ, अघुक्षातां, अघुक्षत; &c.

Mode XI. अगूहिष्ट, अगूहिषातां, अगूहिषत; &c.

मृज्

मृज् 2.c. (उ). Make clean, ſweep, wipe. *Mode* V or VI.

Mode V. अमार्क्षीत्, अमार्ष्टां, अमार्क्षुः; &c.

Mode VI. अमार्जीत्, अमार्जिष्टां, अमार्जिषुः; &c.

तृप् 4.c. (उ ऌ). Satisfy, pleaſe, content. *Modes* V or VI, alſo *Mode* II, as denoted by the mark ऌ. See p. 324, r. 436.

Mode V. अतार्प्सीत्, अताप्तां, अतार्प्सुः; &c.

Or, अत्राप्सीत्, अत्राप्तां, अत्राप्सुः; &c.

Mode VI. अतर्पीत्, अतर्पिष्टां, अतर्पिषुः; &c.

Mode II. अतृपत्, अतृपतां, अतृपन्; &c.

So दृप् 4.c. (उ ऌ), Be proud.

अंज 7.c. (उ). Make clear, manifeſt, evident; anoint. *Mode* VI. This root though marked with उ, follows only one *mode* in the third preterit, though it does in other tenſes. आंजीत्, आंजिष्टां, आंजिषुः; &c.

Obs. A few more of this deſcription of roots appear in ſome liſts, but they ſeem to be obſolete, or diſputed; ſuch as वृह 6.1. Labour, exert strength, स्तृह 6.1. तृह 1.6. or तृंह 6.1. Kill, injure, &c.

439. THE roots तन् 8.c.r. and nine others, all of the eighth conjugation (v. p. 238, r. 266), require इ before the terminations of the third preterit, (v. p. 281, r. 333, and p. 282, r. 339); but in the firſt and ſecond perſons, *proper* form, they occaſionally may follow *Mode* X alſo, dropping their finals before स्त and स्थाः, which are changed to त and थाः.

तन् 8.c.r. Stretch, extend. *Modes* VI and XI.

Common Form. 1. अतनीत्, अतनिष्टां, अतनिषुः; &c.

Or, 1. अतानीत्, &c. See p. 315, r. 429.

Proper Form. 1. अतनीष्ट, अतनिषातां, अतनिषत; &c.
Or, अतत
2. अतनिष्ठाः, अतनिषाथां, अतनिध्वं; &c.
Or, अतथाः

After the example of तन्, may be conjugated every other root of the eighth conjugation, except कृ. See page 238, rule 266.

हन् 2.c. Kill, ſmite, ſtrike, wanting the *common* form of the third preterit, is ſupplied by वध् of the ſame meaning, which requiring the prefix इ, follows *Mode* VI; as—अवधीत्, अवधिष्टां, अवधिषुः; &c. But if the *proper* form be required (as it may with a prepoſition), it requires no ſubſtitute, and follows *Mode* X, the radical न् being dropped before every perſon, and the स् of स्त and स्थाः omitted; as—आहत, आहसातां, आहसत; आहथाः, आहसाथां, आहध्वं; आहसि, आहस्वहि, आहस्महि. *Obs*. The prepoſition here prefixed is आ, To, at. See page 176, rule 199; alſo page 270, rule 311, page 282, rule 339, page 289, rule 362, page 296, rule 384.

440. ALL roots of the tenth conjugation are conjugated after *Mode* II or III in the *common* form, and IX in the proper, of the third preterit, with a modified doubling of the radical letters, chiefly according to rule 158, pages 128, 129, and 130, ſubject however to certain ſpecial deviations. *Obs*. As the rules for forming and conjugating cauſals are about to be given, it will not be neceſſary to ſay more in this place of the third preterit as applicable to the tenth conjugations, the rules for both being the ſame.

OF

OF DERIVATIVE VERBS

CAUSALS.

441. CAUSALS are derivative verbs, formed from their primitive roots by adding, by way of affix, the vowel इ (by different authors technically called इञ्, इन्, णिच्, ञि, &c.), which इ becomes अय् before the vowel of a termination, while the primitive is ſubject to occaſional modifications. A verb, in a cauſal ſenſe, differs not in the form of its inflections from a primitive verb of the tenth conjugation. See page 248.

442. THE ſyllable अय् being affixed to a primitive root, the new verb is inflected in the firſt four tenſes of the two active forms, according to the terminations adapted to roots of the firſt conjugation, as given in page 132.

443. IN the ſecond preterit, the affix आं or आम् is put after the cauſal root, and the indeclinable word, ſo formed, is uſed with an auxiliary verb, as explained in page 275, rules 317, 318.

444. THE third preterit is formed without the affix अय्. The primitive root is modified and doubled, according to certain rules, and, thus prepared, is conjugated after *Modes* III and IX. See p. 299, rule 387, 388, and following table.

445. The firſt and ſecond future, with the conditional and *proper* form of the precative, are conjugated with the prefix इ, according to rule 347, page 285; but as इ is not admiſſible before य्, the affix अय् is dropped before the terminations of the *common* form of the precative.

446. THE primitive root याच् 1.c.P. Seek, being put into a cauſal form by the addition of the affix अय्, preſents itſelf as a fit example to explain the principles of the above rules.

याचि

याचि or याचय् Caufe to feek.

1. *Prefent Tenfe.*

Common Form. 1. याचयति, याचयतः, याचयन्ति; &c.
Proper Form. 1. याचयते, याचयेते, याचयन्ते; &c.

2. *Potential.*

Common Form. 1. याचयेत्, याचयेतां, याचयेयुः; &c.
Proper Form. 1. याचयेत, याचयेयातां, याचयेरन्; &c.

3. *Imperative.*

Common Form. 1. याचयतु, याचयतां, याचयन्तु &c.
Proper Form. 1. याचयतां, याचयेतां, याचयन्तां; &c.

4. *Firft Pretrit.*

Common Form. 1. अयाचयत्, अयाचयतां, अयाचयन्; &c.
Proper Form. 1. अयाचयत, अयाचयेतां, अयाचयन्त;

5. *Second Preterit.* See p. 275, r. 318. Alfo page 187.

Common Form. 1. याचयामास, याचयामासतु, याचयामासुः;
2. याचयामासिथ, याचयामासथुः, याचयामास;
3. याचयामास, याचयामासिव, कारयामासिम.

6. *Firft Future.*

Common Form. 1. याचयिता, याचयितारौ, याचयितारः; &c.
Proper Form. 1. याचयिता, याचयितारौ, याचयितारः;
2. याचयितासे, याचयितासाथे, याचयिताध्वे;
3. याचयिताहे, याचयितास्वहे, याचयितास्महे.

7. *Second*

7. *Second Future.*

Common Form. 1. याचयिष्यति, याचयिष्यतः, याचयिष्यन्ति; &c
Proper Form. 1. याचयिष्यते, याचयिष्येते, याचयिष्यन्ते; &c.

8. *The Precative.*

Common Form. 1. याच्यात्, याच्यास्तां, याच्यासुः; &c.
Proper Form. 1. याचयिषीष्ट, याचयिषीयास्तां, याचयिषीरन्; &c.

9. *The Conditional.*

Common Form. 1. अयाचयिष्यत्, अयाचयिष्यतां, अयाचयिष्यन्; &c.
Proper Form. 1. अयाचयिष्यत, अयाचयिष्येतां, अयाचयिष्यन्त; &c.

10. *Third Preterit.*

Common Form. 1. अययाचत्, अययाचतां, अययाचन्;
2. अययाचः, अययाचतं, अययाचत;
3. अययाचं, अययाचाव, अययाचाम.
Proper Form. 1. अययाचत, अययाचेतां, अययाचन्त;
2. अययाचथाः, अययाचेथां, अययाचध्वं;
3. अययाचे, अययाचावहि, अययाचामहि.

As far as respects the affix and the ufual terminations, all other caufals (as well as roots of the tenth conjugation) are inflected after this example; but previous to conjugation, it is necessary to learn what modifications the primitive root is fubject to in forming the caufal derivative; and alfo the peculiar changes which take place in the third preterit, with refpect to the reduplication.

447. THE verb produced by the addition of the caufal इ to a primitive root, is to be considered as a new root. Thus the primitive याच् Seek,

Seek, by the addition of इ, becomes the caufal root याचि *Caufing to feek*. The इ, as before obferved, ultimately becomes अय् before the vowel of any termination, but that of the third preterit, *Modes* III and IX, before which, and the terminations of the precative fingular number, it is dropped, as in the inftances of याच्यात्, &c. and अययाचन्, &c.

448. AS the primitive root occafionally requires fome addition or alteration in its formation to accommodate it to the caufal form, due attention is neceffary to be paid to the following rules:

449. A DIPHTHONG being the final of a primitive root, is uniformly changed to आ, and the root conjugated like roots in आ.

450. ROOTS in आ, or a diphthong, require the addition of a confonant before the caufal इ, to obviate the hiatus which might otherwise occur. Thus पा Drink, शो Grind, छो Cut, मो Deftroy, वे Cover, ह्वे Challenge, call, and वे Weave, require the infertion of य्, and fo are formed the caufal roots पायि Caufe to drink, पाययन्ति He caufes to drink, शा (for शो) Grind, शायि Caufe grind, शाययन्ति He caufes to grind, &c. &c. पा Preferve, takes ल्, and makes पालि Caufe preferve, पालयन्ति He caufes to preferve. All other roots in आ, or a diphthong, take प् before the caufal इ; as दा Give, दापि Caufe give, दापयन्ति He caufes to give, धा Hold, keep, धापि Caufe to hold, keep, धापयन्ति He caufes to hold, keep, &c. &c. ज्ञा Know, takes प्, and makes ज्ञापि; as ज्ञापयन्ति He makes known. ज्ञा, when ufed in the caufal form, for *killing, giving fatisfaction, fharpening*, has the vowel fhort; as ज्ञपयन्ति पशून् याज्ञिकः The facrificer kills the animal. ज्ञपयन्ति गुरुं He fatisfies the mafter. ज्ञपयन्ति शस्त्रं He fharpens the weapon. ग्ला (for ग्लै) Be dull, melancholy, and स्ना (for ष्णा) Bathe, make ग्लापयन्ति or ग्लपयन्ति He makes dull or melancholy, स्नापयन्ति or स्नपयन्ति He makes bathe.

With

With a prepofition thefe two roots make ग्लापयति and म्लापयति. वा, when fignifying *agitate*, makes वाजि Agitate as the wind, caufe to move; as वाजयति द्रुमान् पक्षैः He moves or fans the trees with the wings. But when वा means *perfume*, *fcent*, it makes वापि; as वापयति केशान् He perfumes the hair.

451. OF roots in इ, जि Conquer, स्मि Smile, and इ Go, make जापि, स्मापि, and आपि for their caufal roots; as जापयति He caufes to conquer, स्मापयति He caufes to fmile; (with a prepofition) अध्यापयति He caufes to ftudy, read, perufe, go over. चि Collect, makes चायि or चापि, चयि or चपि; as चाययति or चापयति, चययति or चपयति He caufes to collect. श्वि Go, makes श्वायि, as श्वाययति He goes. हि Move, makes हायि; as हाययति He caufes to move. Other roots in इ all make आयि.

452. OF roots in ई, ह्री Be afhamed, makes ह्रेपि, री Kill, wafte, go, makes रेपि, व्ली Go, hold, makes व्लेपि; as ह्रेपयति He makes afhamed, रेपयति He makes kill, wafte, go, व्लेपयति He makes go, hold. प्री Pleafe, fatisfy, makes either प्रीणि or प्रायि; as प्रीणयति or प्राययति He caufes to be pleafed. ली, fignifying *melting* or *diffolving* butter, and the like, makes लीलि, लीनि, or लायि; as लीलयति, लीनयति or लाययति वन्हिना घृतं होता The prieft who attends the making burnt offerings caufes the butter to melt by the fire. In the fenfe of *melting*, *fmelting*, or *fufing* metals, and other hard fubftances, according to fome, ली makes लापि or लायि; as (with a prepofition) विलापयति or विलाययति लोहं He caufes metal to melt or fufe. The caufal root of क्री Buy, is क्रापि; as क्रापयति He caufes to buy. भी Fear, makes भायि, भापि or भीषि, in the *proper* form, and only भायि in the *common*; as भाययते, भापयते, or भीषयते; भाययति He affrights, frightens, terrifies.

terrifies, or cauſes to fear. *Obs.* भापि and भीषि are uſed when the agent himſelf is the object of fear; as मुंडोभीषयते or भापयते The evil ſpirit *Munda* cauſes to fear. If the object of the fear cauſed by another be a third perſon or thing, भायि ſhould be uſed.

वी, in the ſenſe of *conceiving* as an animal, in its cauſal form, makes वापि; as प्रवापयति. Other roots in ई, in the cauſal form, make आयि.

453. ALL roots in उ make their cauſal roots in आवि; as श्रु Hear, श्रावि Cauſe to hear, श्रावयति He cauſes to hear.

454. OF roots in ऊ, धू Shake, makes its cauſal either धावि or धूनि, as धावयति or धूनयति वायुः The wind cauſes to ſhake. All other roots in ऊ make आवि in the cauſal; as भू Be, become, भावि Cauſe to be, भावयति He cauſes to be, भावयितुं To cauſe to be.

455. OF roots in ऋ or ॠ, all change their finals to आर् before the cauſal इ, except ऋ Go, whoſe cauſal root is अर्पि; as अर्पयति He cauſes to go,—जॄ Grow old, which makes अरि; as जरयति He cauſes to grow old or be feeble, and जागृ Awake, which makes either जागरि or जागारि; as जागरयति or जागारयति He causes to awake. All other roots change their finals, being ऋ or ॠ to आर्, and follow the form of कृ Make, do, कारयति He causes or makes do. So दॄ Tear, दारयति He cauſes to tear, स्तॄ Spread, स्तारयति He cauſes to ſpread, स्मृ Remember, स्मारयति He cauſes to remember.

456. ROOTS terminating in diphthongs, as has already been obſerved, ſubſtitute आ for their finals, and afterwards form their cauſals like roots in आ. See rule 449, 450.

457. IN forming a cauſal root from a primitive ending in a conſonant, it may be received as a general rule, that if the final conſonant be ſingle,

the

the preceding vowel, being अ, is changed to आ. Thus पच् Cook, whose caufal form is पाचि, makes पाचयति He caufes to cook. If under the fame circumftances the vowel be इ, उ, or ऋ, it muft in due order be changed to ए, ओ, or अर्. Thus पिट्ट Pound, makes पेटि Caufe to pound, पेटयति He caufes to pound; बुध् Underftand, बोधि Caufe to underftand, बोधयति He caufes to underftand; घृष् Rub, घर्षि Caufe to rub, घर्षयति He caufes to rub. But if either of thefe fhort vowels, by its pofition before two or more confonants combined, make a long fyllable, or be long by nature, no change is required. See page 146, rule 175. *Obs.* There are fome exceptions to this rule, and a few anomalies, which the following will explain.

458. THE clafs of roots called घटादि do not change the penultimate अ to आ before the caufal इ. It confifts of fourteen primitives of the firft conjugation, namely—घट् Seek, endeavour, व्यथ् Suffer pain or trouble, प्रथ् Be famous, प्रस् Spread, म्रद् Trample upon, स्खद् Eat, tear afunder, क्षज् Go, give, दक्ष् Smite, kill, क्रप् Pity, कद् (इ), क्रद् (इ), क्लद्, and क्लद् (इ), Cry, mourn, weep, lament, and त्वर् Make hafte; as घटयति, व्यथयति, प्रथयति, &c. &c. In the lifts thefe roots are fometimes diftinguifhed by a fervile म्. There are a few others alfo marked म्, all of which follow this rule; fuch as—जन् Generate, क्नस् Shine, appear, which make जनयति He caufes to generate, क्नसयति He caufes to fhine, &c.

459. रंज्, In the fenfe of hunting the deer, drops its nafal in forming its caufal; as रजयति मृगं व्याधः The fportfman hunts the deer. But when रंज् has any other meaning, it preferves it; as राजा जनां रंजयति The king caufes the people to be attached.

460. ROOTS ending in अम्, fuch as गम् Go, शम् Quiet, &c. do

 not

not change their vowels; as गमयति He causes to go, शमयति He causes to be quiet. But अम् Go, makes आमयति, कम् Desire, कामयति, चम् Sip water, चामयति, or, with a preposition आचामयति.

461. THE following roots make their vowels short or long before the causal इ: ह्वल् Move, makes ह्वलयति or ह्वालयति, ज्वल् Shine, flame, ज्वलयति or ज्वालयति, ह्मल्. Move, ह्मलयति or ह्मालयति, नम् Bow, नमयति or नामयति. But when these roots are preceded by a preposition, the first form only is used; as प्रज्वलयति, प्रणमयति, &c.

462. वन् Search, seek, and वम् Vomit, have also two forms; as वनयति or वानयति, वमयति or वामयति; but with a preposition the former makes प्रवानयति, and the latter उद्वमयति.

463. THE vowel of शम् Quiet, यम् Restrain, stop, फण् Go, and स्खद् Eat, may be long or short before the causal इ, when used with a preposition; as नियमयति or नियामयति, &c.

464. THE primitive root स्फाय् Grow large, swell, changes its final य् to व् before the causal इ; as स्फावयति He causes to swell.

465. क्नुय् Stink, be painful or difficult, sound, changes its final य् to प् before the causal इ; as क्नोपयति He causes to stink, &c. The य् of क्ष्माय् Shake, is also changed to प्; as क्ष्मापयति He causes to shake.

466. हन् Strike, kill, becomes घात् before the causal इ; as घातयति He causes to strike or kill.

467. रुह् Grow, before the causal इ, makes रोह् or रोप्; as रोहयति or रोपयति He causes to grow.

468. दुष् Signifying—corrupt the heart, mind, and the like, makes दूषि or दोषि for its causal root; as दूषयति and दोषयति; but when it simply means—grow corrupt, evil, or wicked, the first form only is used; as दूषयति He causes, or attributes evil or blame.

469. स्फुर्

469. स्फुर् Start, ſpring, bound, has for its cauſal root स्फोरि or स्फारि; as स्फोरयति or स्फारयति He cauſes to ſtart, &c.

470. WHEN शद् means *fall*, it takes शाति for its cauſal root; as फलानि शातयति वृक्षात् He cauſes the fruit to fall from the tree. But when it ſignifies *gô*, the cauſal radical will be शादि; as गां शादयति गोपः The cow-keeper cauſes the cow to go, i. e. Drives it.

Obs. The foregoing rules relate chiefly to the firſt four tenſes, the ſecond preterit, and the two futures, in both the active forms; and alſo to the *common* form of the precative. The *proper* form of the precative is formed by ſimply dropping the affix इ of the cauſal root, and joining the latter to the terminations यात्, &c. as कृ Do, कारि Cauſe to do, कार्य्यात् May he cauſe to do!

471. A CAUSAL root having been formed according to the preceding rules, the affix इ is dropped before the terminations of the third preterit (*Modes* III and IX with reduplication,) and afterwards modified and inflected according to the following rules. *Obs.* Theſe rules apply equally to roots of the tenth conjugation.

472. THE penultimate vowel of a cauſal root beginning with a conſonant, being long, is, with ſome exceptions, and a few anomalies, reduced to its correſponding ſhort power: If आ, it becomes अ; as कारि Cauſe do, अचीकरत् He cauſed to do: If ई, ए, or ऐ, it becomes इ; as प्री Pleaſe, प्रीणि Cauſe to pleaſe, अपिप्रिणत् He cauſed to pleaſe; ह्री Be aſhamed, ह्रेरि Cauſe to be aſhamed, अजिह्रियत् He cauſed to be aſhamed: If ऊ, ओ, or औ, it becomes उ; as धू Shake, धूनि Cauſe ſhake, अदूधुनत् He cauſed to ſhake; रुह् Grow, रोपि or रोहि Cauſe to grow, अरूरुपत् or अरूरुहत् He cauſed to grow. The exceptions to this general rule are—शास् Govern, शासि Cauſe govern, अशशासत् He cauſed

caused to govern;—A class of roots in the lists distinguished by a servile ऋ; as याच् Seek, याचि Cause seek, अययाचत् He caused to seek; ढौक् Go, ढौकि Cause go, अडुढौकत् He caused to go; चकास् Shine, appear, चकासि Cause to shine or appear, अचचकासत् or अचीचकासत् He caused to shine, &c. But, of this class, the following seventeen roots may also occasionally have the vowel short:—भ्राज् Appear, shine, भ्रास् Shine, appear, भाष् Speak; भास् Shine, दीप् Shine, जीव् Live, मील् Close the eyes, wink, पीड् Suffer pain, कण् Cry out with pain; रण्, वण्, भण् Make a noise, श्रण् Give, लप् Speak, लुप् Cut off, लुट् Tumble, and हेट् Oppose, prevent; as भ्राजि Cause to shine, अबिभ्राजत् or अबिभ्रजत्; भाषि Cause to speak, अबिभाषत् or अबीभषत् He caused to speak; दीपि Cause to shine, अदिदीपत् or अदीदिपत् He caused to shine, &c. &c.—Roots in the lists distinguished by a servile अ, subject to elision, and sometimes marked with a servile न्, all of the tenth conjugation. *Obs.* Some authors do not seem to agree to this exception; and as all roots of this description are of the tenth conjugation, some are of opinion that it relates only to causals formed from such roots, by subjoining the syllable आप्; as from कथ् i.e. Speak, tell, is formed कथापि Cause to tell or speak, कथापयति He causes to tell or speak, अचिकथापयत् He caused to speak or tell.—The roots चेष्ट् Seek, endeavour, and वेष्ट् Entwine, which make चेष्टि Cause seek, अचिचेष्टत् or अचचेष्टत् He caused to seek; वेष्टि Cause entwine, अविवेष्टत् or अववेष्टत् He caused to entwine, do not make their long vowel short.

473. ROOTS with a penultimate ऋ, such as वृत् Revolve, pass away, turn, may indifferently change that letter to अर् in the causal third preterit; as वर्त्ति Cause to turn, अवीवृतत् or अववर्त्तत् He caused to turn, revolve, &c.

474. स्वप्

474. स्वप् (for ष्वप्) Sleep, स्वापि Caufe to fleep, makes असूषुपत् He caufed to fleep.

475. पा Drink, पायि Caufe drink, makes अपीप्यत् He caufed to drink.

476. इ Go, with अधि Over, prefixed, making the caufal root अध्यापि Caufe to go over, read, has two forms in the third preterit, namely अध्यापिपत् or अध्यजीगपत् He caufed to read.

477. स्था (for ष्ठा) Stand, स्थापि Caufe to ftand, makes अतिष्ठिपत् He caufed to ftand, in the third preterit.

478. घ्रा Smell, घ्रापि Caufe fmell, makes अजिघ्रिपत् or अजिघ्रपत् He caufed to fmell, in the third preterit.

479. हन् Kill, ftrike, घानि Caufe ftrike, makes अजीघनत् He caufed to kill or ftrike.

The following rules relate chiefly to the reduplication required in forming the caufal third preterit, as well as that of the tenth conjugation.

480. IF the root begins with a vowel, that, together with the following confonant or confonants, is included in the reduplication; as अट् Travel about, अटि Caufe to travel about, आटिटत् He caufed to travel about; उन्द् Moiften, wet, उन्दि Caufe to moiften, औन्दिदत् He caufed to moiften. *Obs.* The laft letter only is left in the place of the root.

481. WHEN the root begins with a confonant, double or fingle, one only is taken for the reduplication, and which will be one of thofe pointed out in the table given in page 129, according to the nature of the radical letter it is intended to reprefent; as च् for क्, ख्, च् or छ्, &c. and the vowel to be ufed with this confonant, will be either अ, इ, ई, उ, or ऊ, according to the following rules:

482. अ is ufed as the reduplicated vowel when the penultimate of the radical

radical, modified for conjugation, be अ followed by a double consonant, so as to make what in prosody they call a *heavy* syllable; as रभ् Make a noise, रम्भि Cause to make a noise, अररम्भत् He caused to make a noise; लभ् Get, obtain, लम्भि Cause to obtain, अललम्भत् He caused to obtain; वृत् Pass away, revolve, वर्त्ति Cause to pass away, अववर्त्तत् He caused to pass away. It is also used in the reduplicated syllable of the following verbs: स्मृ Remember, स्मारि Cause to remember, असस्मरत् He caused to remember; स्तृ Spread, स्तारि Cause to spread, अतस्तरत् He caused to spread; दॄ Tear, दारि Cause tear, अददरत् He caused to tear; त्वर् Make haste, त्वरि Cause to make haste, अतत्वरत् He caused to make haste; प्रथ् Celebrate, प्रथि Cause celebrate, अपप्रथत् He caused to celebrate; स्पश् Tie, oppose, स्पाशि Cause to tie or oppose, अपस्पशत् He caused to tie or oppose; म्रद् Tread or trample upon म्रदि Cause to tread or trample upon, अमम्रदत् He caused to tread or trample upon. अ may also be used in the reduplication of roots, which in the causal, modified for inflecting, in this tense, preserve a long आ; as शास् Govern, शासि Cause govern, अशशासत् He caused to govern; कास् Cough, कासि Cause to cough, अचकासत् He caused to cough; दास् Give, दासि Cause give, अददासत् He caused to give; भास् Shine. भासि Cause to shine, अबभासत् He caused to shine; याच् Seek, याचि Cause to seek, अययाचत् He caused to seek. So चकास् Shine, and others of this description. *Obs.* According to some authors, इ may be the reduplicated vowel of शास्, &c.

483. इ, subject to be changed to ई long, according to rule 485, is used as the reduplicated vowel as follows:—In the first place, it is used when the penultimate of a causal root, with an initial consonant, modified for conjugating in the third preterit, be आ, or अ not followed by a double consonant,

consonant, so as to make the syllable long, and deduced from a primitive root ending in a consonant, having a penultimate अ or आ; as पच् Dress food, पाचि Cause to dress food, अपीपचत् He caused to dress food; क्ष्माय् Shake, क्ष्मापि Cause to shake, अचिक्ष्मपत् He caused to shake. It is also used in most cases where the causal root has been formed from a primitive ending in इ or ई, or any other vowel but उ or ऊ, (and also in a few instances, which will be mentioned, where the primitives ended in those vowels); as कृ Do, make, कारि Cause to make, अचीकरत् He caused to make; स्था Stand, स्थापि Cause to stand, अतिष्ठिपत् He caused to stand; पा Feed, cherish, पालि Cause to feed or cherish, अपीपलत् He caused to cherish; जि Conquer, जापि Cause to conquer, अजीजपत् He caused to conquer. इ is also used in the following instances, where the primitive roots ended in उ or ऊ, and the preceding consonant being single, was either ज्, य्, र्, ल्, व्, प्, फ्, ब्, भ्, or म्, which उ or ऊ are changed to आव् in the causal root; as जु Make haste, जावि Cause to make haste, अजीजवत् He caused to make haste; यु Mix, यावि Cause to mix, अयीयवत् He caused to mix; रु Sound, रावि Cause to sound, अरीरवत् He caused to sound; लु Cut off, लावि Cause to cut off, अलीलवत् He caused to cut off; (none with व्); पू Purify, पावि Cause to purify, अपीपवत् He caused to purify; (none with फ् or ब्); भू Be, become, भावि Cause to be or become, अबीभवत् He caused to be or become; मू Bind. मावि Cause bind, अमीमवत् Cause to bind. When the primitive ends in उ or ऊ, preceded by a double consonant, the last of which is one of the above, the causal third preterit may take indifferently इ or उ; श्रु Hear, leak, श्रावि Cause to hear or leak, अशिश्रवत् or अशुश्रवत् He caused to hear or leak; द्रु Run or leak, द्रावि Cause to run or leak, अदिद्रवत्

or अदुद्रवत् He caused to run or leak; and so प्लु Float, प्लावि Cause to float; च्यु Laugh, go, च्यावि Cause to laugh. All other primitive roots in उ or ऊ should take उ or ऊ for the vowel of reduplication; as नु for णु Praise, नावि Cause to praise, अनूणवत् He caused to praise; धु or धू Shake, धावि Cause to shake, अदूधवत् He caused to shake, &c. इ is also used in most instances where the penultimate of the primitive was इ, ई, ए, or ऐ; as विद् Know, वेदि Cause know, अवीविदत् He caused to know; निज् Sharpen, नेजि Cause sharpen, अनीनिजत् He caused to sharpen; चेष्ट Seek, चेष्टि Cause seek, अचिचेष्टत् He caused to seek; वेष्ट Entwine, वेष्टि Cause to entwine, अविवेष्टत् He caused to entwine. These two roots may also make अचचेष्टत् and अववेष्टत्. It is also used when a root with a penultimate ऋ does not change that letter to अर् in the causal third preterit, which it may occasionally do, and then take अ for the vowel of the reduplicate; as वृत् Pass away, revolve, वर्त्ति Cause to pass away or revolve, अवीवृतत् or अववर्त्तत् He caused to pass away, or revolve. See r. 484.

483. उ, or ऊ, is used, as the reduplicated vowel, where the penultimate of a primitive root, with an initial consonant, is उ, ऊ, ओ or औ; as रुह् Grow, रोपि or रोहि Cause to grow, अरूरुपत् or अरूरुहत् He caused to grow; दुष् Grow bad, spoil. दोषि Cause to grow bad or spoil, अदूदुषत् He caused to grow bad or spoil; ढौक् Go, ढौकि Cause go, अडुढौकत् He caused to go. उ, or ऊ, is also used when the final of the primitive is उ or ऊ; except in the several instances where इ has been pointed out as the vowel. See the preceding rule. धू Shake, धूनि or धावि Cause shake, takes ऊ or ई; as अदूदुनत् or अदीधवत्. So स्फुर् Start, bound, takes उ or इ; as अपुष्फुरत् or अपिष्फरत्. श्वि, Go, increase, takes ऊ or इ; as श्वायि Cause to go or increase, अशूशवत् or

or अशिश्वयत् He caufed to go, or increafe; अशुशावत् or अशिश्वयत् He caufed to grow or increafe; alfo स्वप् for ष्वप् Sleep, असूषुपत् He caufes to fleep. See next rule.

484. THE length of the vowel to be ufed, according to the two preceding rules, depends upon the following circumftances: इ and उ are ufed before a double confonant, and alfo before a fingle, when the following fyllable be long; as in the inftances of अशिश्रवत् and अडुढौकत्; but when followed by a fingle confonant, the fucceeding fyllable being fhort, ई and ऊ are preferred, as अतीतिजत् and अरूरुपत्.

485. IN forming a caufal in the third preterit, from a primitive opening with a vowel, and ending with a confonant, इ is put after the root, and the laft confonant repeated, and placed as the final. Thus अट् Go, wander, अटि Caufe to wander, आटिटत् He caufed to wander. See page 149, rule 177. इल्. Send, एलि Caufe fend, ऐलिलत् He caufed to fend; [illegible] Grow lefs, ऊनि Caufe to grow lefs, औनिनत् He caufed to grow lefs; अर्द् Give pain, अर्दि Caufe to give pain, आर्दिदत् He caufed to give pain. *Obs.* Thefe laft three roots may alfo be inflected after *Mode* VI; as ऐलयीत्, औनयीत्, आर्दयीत्. Upon the principles of this rule, any other roots, opening with a vowel, may be conjugated in the third preterit caufal.

REITERATIVES.

486. A VERB when ufed in a reiterative form to denote repetition or intenfenefs, is derived from its primitive by a peculiar modification, and reduplication of the radical letters.

487. IN the *proper* form of the active voice, the ſemivowel य् (called यङ्) is required as an affix to the root; but not in the *common*. Reiteratives are conjugated like roots of the firſt conjugation in the *proper* form, and ſecond in the *common*. *Obs*. The *proper* form ſeems to be more generally uſed than the *common*, with verbs of this deſcription.

Of the Reduplication.

488. A PRIMITIVE root containing but one vowel, having a conſonant for its initial, ſuch as भू Be, or विद् Know, doubles the firſt conſonant according to the rules given in page 129, and then ſubjoins to it the radical vowel, changed to a diphthong, or otherwiſe, according to circumſtances, which the following three rules will ſerve to illuſtrate, wherein the primitive root is ſuppoſed to have been already modified according to rules which will be given hereafter.

489. IF the radical vowel be अ or आ, it is for the moſt part changed to आ in the reduplicated ſyllable; as पापच्यते from पच्, and यायाच्यते, from याच्. In certain inſtances, to be mentioned, अ will be changed to अं and अनी.

490. IF the primitive root, when modified, contain इ or ई, either of thoſe vowels will be changed to ए in the reduplicate; as विद् Know, वेविद्यते; नी for णी Conduct, नेणीयते:—If उ or ऊ, it will be ओ; as भू Be, बोभूयते; तुद् Vex, give pain, तोतुद्यते:—If ऋ or ॠ Medial, it will be changed to अरी; as नृत् Dance, नरीनृत्यते.

Obs. There are ſome exceptions to the laſt two rules, which will be duly noticed.

491. IF the primitive root open with a vowel, as अट् Go about, wander,

wander, the whole root is repeated, and the fecond अ changed to आ; as अटाट्यते He wanders about continually or exceedingly. So अश् Eat, makes अशाश्यते, &c. and ऋ Go, makes अरार्य्यते, &c.

Of reiterative Derivatives in the proper *active Form.*

492. आ, or a diphthong, being the final of a primitive root, is changed to ई in the reiterative *proper* form. Thus दा Give, changed to दी by this rule, and reduplicated according to rule 490, becomes देदी; and with the addition of य्, rule 487, देदीय्, which may be confidered as a new root to be conjugated, as a primitive verb of the firft conjugation, *proper* form, in the firft four tenfes, with the terminations अते, एते, अन्ते, &c. (See page 132); in the fecond preterit, with the affix आम् or आं fubjoined, and the auxiliary चक्रे, &c. and in every other tenfe with the prefix इ before the ufual terminations; as in the following example.

दा Give, देदीय् Give often, *proper* form.

1. *Prefent*	1. देदीयते,	देदीयेते,	देदीयन्ते, &c.
2. *Potential*	1. देदीयेत,	देदीयेयातां,	देदीयेरन्; &c.
3. *Imperative*	1. देदीयतां,	देदीयेतां,	देदीयन्तां; &c.
4. *Firft Pret.*	1. अदेदीयत,	अदेदीयेतां,	अदेदीयन्त; &c.
5. *Sec. Pret.*	1. देदीयां चक्रे,	देदीयां चक्राते,	देदीयां चक्रिरे; &c.
6. *Firft Fut.*	1. देदीयिता,	देदीयितारौ,	देदीयितारः; &c.
7. *Sec. Fut.*	1. देदीयिष्यते,	देदीयिष्येते,	देदीयिष्यन्ते; &c.
8. *Precative*	1. देदीयिषीष्ट,	देदीयिषीयास्तां,	देदीयिषीरन्; &c.
9. *Conditional*	1. अदेदीयिष्यत,	अदेदीयिष्येतां,	अदेदीयिष्यन्त; &c.
10. *Third Pret.*	1. अदेदीयिष्ट,	अदेदीयिषातां,	अदेदीयिषत; &c.

493. MOST

493. MOST of the other primitive roots of one syllable, ending in आ, or a diphthong, may be inflected according to the last rule and example; as धा Keep, guard, देधीय् Keep or guard with earnestness, गै Sing, जेगीय् Sing much, or often, &c. &c.

494. इ or ई being the final of the primitive, is, for the most part, long in the reiterated derivative, *proper* form. Thus चि Gather, becomes चेचीय् Gather often or much, चेचीयते, &c. He gathers often or much. नी (for णी) Conduct, नेणीय्, नेणीयते, &c. like दा. But शी Repose, makes शाशय् Repose much, शाशयते He reposes much. श्वि Go, augment, is anomalous, making its reiterative root either शोशूय्, as if the primitive ended in उ, or श्वेश्वीय्, after which it is conjugated like देदीय्; as शोशूयते or श्वेश्वीयते.

495. उ or ऊ being the final of the primitive, is long in this derivative *proper* form, as भू Be, बोभूयते He often is or becomes. रु Make a noise, cry aloud, रोरूयते He cries aloud coutinually. कु Make a noise, makes either चोकूयते or कोकूयते He cries *ku* continually.

496. ऋ or ॠ Being the final of a primitive root of one syllable, with a single consonant for its initial, is changed to री in the *proper* form of the reiterative. Thus कृ Make, do, becomes चेक्रीय्, and thence चेक्रीयते, &c. like देदीयते, &c. So दॄ Tear, becomes देद्रीय् and देद्रीयते, &c. If the initial be a double consonant, ऋ final is changed to अर् in the *proper* form of the derivative; as स्मृ Remember, सास्मर्य्यते He remembers, or recollects often. So स्नृ, स्वृ, &c.

497. WHEN the final of a primitive root is a diphthong, it is first changed to आ, and then to ई in the derivative, as before seen. Thus गै Sing, makes जेगीयते, &c.

498. अ or आ being the medial of a primitive root, with an initial

and

and a final confonant, fuffers no change in the *proper* form of the reiterative derivative. For example:—पच् Drefs food, makes पापच्यते He dreffes food continually, and याच् Seek, makes यायाच्यते He feeks often.

499. IF a root, having a medial अ, end in a nafal, the vowel of the reduplication will alfo be अ, followed by a nafal, in the reiterative *proper* form; as गम् Go, जंगम्यते He goes violently, or very fast. जंगम्यते तुरगः The horfe goes very faft. भ्रम् Wander, बंभ्रम्यते He wanders exceedingly. The following primitives ending in a nafal follow two forms: जन् Produce, जंजन्यते or जाजायते He produces exceedingly; खन् Dig, चंखन्यते or चाखायते He digs much, चन् Give, चंचन्यते or चाचन्यते He gives much, हन् Strike, fmite, kill, जंहन्यते or जेघ्नीयते He ftrikes violently; and fometimes जंघन्यते.

500. THE following roots, though they do not end in a nafal, require one in the reduplication: जप् Mutter, जंजप्यते He mutters exceedingly; जभ् Meet, join carnally, जंजभ्यते He unites often; जल्प Speak, जंजल्प्यते He fpeaks much; दह् Reduce to afhes, burn, दंदह्यते He burns exceedingly; पश् Bind with a cord, पंपश्यते He binds hard, शप् Curfe, शंशप्यते He curfes exceedingly. To thefe may be added primitives in य्, ल्, and व्, which, according to fome authors, may be conjugated either with or without a nafal in the reduplication; fuch as चल् Move, चंचल्यते or चाचल्यते He moves exceedingly; मथ् Bind, मम्मथ्यते or मामथ्यते He binds exceedingly; दय् Take, kill, give, move, दन्दय्यते or दादय्यते He takes, &c. exceedingly.

501. दंश् Bite, and भंज् Break, require a nafal in the reduplication, and drop that in the radical; as दंदश्यते He bites exceedingly; बंभज्यते He breaks.

502. THE following primitives require अनी to be put after the reduplicated

reduplicated consonant in the reiterative *proper* form, and such as have nasals in the root drop them: श्रस्, ध्वंस्, भ्रंस् Fall; as शनीश्रस्यते दनीध्वस्यते, बनीभ्रस्यते, He falls often; पत् Move, fall, पनीपत्यते He moves or falls often; पद् Go, step, पनीपद्यते He goes or steps often; स्कन्द् Jump, leap, चनीस्कद्यते He jumps or leaps often; वंच् Deceive, वणीवच्यते He deceives often or greatly; कस् Go, move, चनीकस्यते He moves often.

503. चर् Go, move, act, and फल् Produce, be fruitful, require a nasal in the reduplicated syllable of the reiterative, *proper* form, and change the अ of the primitive to ऊ and उ; as चंचूर्य्यते He moves often; पंफुल्यते He is very productive.

504. इ or ई being the medial of a primitive root, is changed to ए in the reduplicated syllable of the reiterative *proper* form; as विद् Know, वेविद्यते He knows exceedingly; सिच् Sprinkle, सेसिच्यते He sprinkles often.

505. उ or ऊ being the medial of a primitive root, is changed to ओ in the reiterative *proper* form; as सूच् Slander, सोसूच्यते He slanders much; मूत्र् Make water, मोमूत्रयते He makes water often; सूत्र Place in a line, or due order, सोसूत्र्यते He places in order repeatedly; लुप् Cut off, लोलुप्यते He cuts off repeatedly; रुद् Cry, रोरुद्यते He cries exceedingly.

506. WHEN the medial vowel of the primitive root is ऋ, the syllable री is put after the reduplicated syllable in the *proper* form of the reiterative; as नृत् Dance, नरीनृत्यते He dances continually; वृत् Turn, revolve, वरीवृत्यते He turns continually; मृज् Clean, मरीमृज्यते He cleans much or often.

507. THE following roots are affected by the rule called संप्रसारण

(See

(See p. 269, r. 310,) in the *proper* form of the reiterative: व्ये Hide, cover, conceal, changes the radical व्ये to वी; as वेवीयते He hides repeatedly; स्वप् for ष्वप् Sleep, changes the radical ſyllable व *va* to उ; as सोषुप्यते He ſleeps much. स्यम् Make a noiſe, changes the radical ſyllable य *ya* to इ; as सेषिम्यते He makes a great noiſe. श्वि Go, increaſe, makes either शोशूयते or श्वेश्वीयते, as before ſeen, r. 494.

508. गॄ Swallow, is anomalous, being changed to गिर्, and afterwards to गिल् in the *proper* form of the reiterative; as जेगिल्यते He ſwallows in a hurry, or ungracefully.

Of Reiteratives in the common *active Form.*

509. IN the *common* form of the reiterative, the affix य् (called यङ्) is omitted, and the derivative root conjugated in the firſt four tenſes, with the terminations ſuited to the ſecond conjugation of primitives; except that it drops the naſal of अन्ति and अन्तु, and changes अन् to उः.

510. THE reduplication is generally the ſame in the *common*, as ſeen in the *proper* form.

511. IN conjugating a reiterative, ई may optionally be prefixed to every termination diſtinguiſhed in the technical table (p. 126, 127), by a ſervile प्, provided the initial be a conſonant; as तिप्, सिप्, मिप्, तुप्, &c.

512. *Obs.* Besides the above general rules, others will hereafter occur of a more ſpecial nature.

Reiteratives ending in Vowels in the common *Form.*

513. आ being the termination of a primitive, the reiterative is formed by doubling the root; thus from दा Give, is formed the derivative दादा Give often; धा Keep, guard, दाधा; स्था Stand, तास्था; &c.

514. ALL

514. ALL roots in आ drop that vowel before that of a termination; as before अन्ति, अन्तु, &c.

515. MOST roots in आ change that letter to ई before the त्, थ्, व्, or म् of any termination not diſtinguiſhed by a ſervile प्, ſuch as तस्, थस्, थ, वस्, मस्, &c. But दा Give, and धा Keep, guard, drop आ before thoſe terminations. *Obs.* This rule ſeems to be confined to the firſt four tenſes.

516. ACCORDING to different authors, ए may optionally be ſubſtituted for आ, before thoſe terminations which begin with य्; ſuch as यात्,यातां, &c. यात्, यास्तां, &c. in the ſecond and eighth tenſes.

517. WHEN the ई mentioned above, rule 511, is uſed, the radical आ coaleſcing with it, forms ए.

518. ई is ſubſtituted for आ in the imperative perſon हि.

Examples.

हा Quit, leave. जाहा Quit often. *Common* Form.

1. *Preſent*	1. जाहाति or जाहेति	जाहीतः	जाहति
	2. जाहासि or जाहेसि	जाहीथः	जाहीथ
	3. जाहामि or जाहेमि	जाहीवः	जाहीमः
2. *Potential.*	1. जाहायात् or जाहेयात्	जाहायातां or जाहेयातां &c.	
3. *Imperative*	1. जाहातु or जाहेतु	जाहीतां	जाहतु
	2. जाही ह	जाहीतं	जाहीत
	3. जाहानि	जाहाव	जाहाम
4. *Firſt Pret.*	1. अजाहात् or अजाहीत्	अजाहीतां	अजाहुः
	2. अजाहाः or अजाहेः	अजाहीतं	अजाहीत
	3. अजाहं	अजाहीव	अजाहीम
5. *Second Pret.*	1. जाहां चकार	जाहां चक्रतुः	जाहां चक्रुः &c.
6. *Firſt Fut.*	1. जाहाता	जाहातारौ	जाहातारः &c.

7. *Second*

7. *Second Fut.*	1. जाहास्यति	जाहास्यतः	जाहास्यन्ति &c.
8. *Precative.*	1. जाहायात् or	जाहेयात्	जाहायास्तां or जाहेयास्तां &c.
9. *Conditional.*	1. अजाहास्यत्	अजाहास्यतां	अजाहास्यन्, &c.
10. *Third Pret.*	1. अजाहासीत्	अजाहास्तां	अजाहासुः &c.

दा Give, दादा Give often. *Common* Form. See rule 512.

1. *Present*	1. दादाति or दादेति	दातः	ददति
	2. दादासि or दादेसि	दात्थः	दात्थ
	3. दादामि or दादेमि	दाद्वः	दाद्मः
2. *Potential*	1. दादायात् or दादेयात् &c.		
3. *Imperative*	1. दादातु or दादेतु	दात्तां	ददतु
	2. दादीहि	दात्तं	दात्त
	3. दादानि	दादाव	दादाम
4. *First Pret.*	1. अदादात् or अदादेत्	अदात्तां	अदादुः
	2. अदादाः or अदादेः	अदात्तं	अदात्त
	3. अदादं	अदाद्व	अदाद्म

The rest like हा. So धा Keep, guard, दाधा Keep, guard often. स्था, पा, मा, and perhaps a few others, of which examples have not been found, are conjugated like हा.

518. घ्रा Smell, and ध्मा Blow a fire, or an instrument, make जेघ्री and देध्मी for their reiterative radicals in the *common* form, and are conjugated like roots in इ or ई. See rule 519

ध्मा Blow with the breath, देध्मी Blow often.

The final ई is changed to ए before a redundant प्, as तिप्, सिप्, &c.

1. *Present*	1. देध्मेति or देध्मयीति	देध्मीतः	देध्मियति
	2. देध्मेसि or देध्मयीसि	देध्मीथः	देध्मीथ
	3. देध्मेमि or देध्मयीमि	देध्मीवः	देध्मीमः
2. *Potential*	1. देध्मीयात्	देध्मीयातां	देध्मीयुः &c.
3. *Imper.*	1. देध्मेतु or देध्मयीतु	देध्मीतां	देध्मियतु
	2. देध्मीहि	देध्मीतं	देध्मीत
	3. देध्मयानि	देध्मयाव	देध्मयाम
4. *First Pret.*	1. अदेध्मेत् or अदेध्मयीत्	अदेध्मीतां	अदेध्मियुः
	2. अदेध्मेः or अदेध्मयीः	अदेध्मीतं	अदेध्मीत
	3. अदेध्मयं	अदेध्मीव	अदेध्मीम
5. *Sec. Pret.*	1. देध्मियां चकार	देध्मियां चक्रतुः	देध्मियां चक्रुः &c.
6. *First Fut.*	1. देध्मीता	देध्मीतारौ	देध्मीतारः &c.
7. *Sec. Fut.*	1. देध्मीष्यति	देध्मीष्यतः	देध्मीष्यन्ति &c.
8. *Precative*	1. देध्मीयात्	देध्मीयास्तां	देध्मीयुः &c.
9. *Condit.*	1. अदेध्मीष्यत्	अदेध्मीष्यतां	अदेध्मीष्यन् &c.
10. *Third Pr.*	1. अदेध्मीषीत्	अदेध्मीष्टां	अदेध्मीषुः &c.

So घ्रा Smell, जेघ्री Smell often.

519. इ or ई, as the final of the primitive root, is changed to ए before a termination distinguished by a servile प्, such as तिप्, सिप्, मिप्, &c. and to य् before the vowel of a termination not so distinguished. In other persons it undergoes no change. Examples.

ली Melt, waste, लेली Waste exceedingly. *Common* Form.

1. *Present*	1. लेलेति or लेलयीति	लेलीतः	लेल्यति &c.

2. *Potential*

2. *Potential*	1. लेलीयात्	लेलीयातां	लेलीयुः &c.
3. *Imperative*	1. लेलेतु or लेलयीतु	लेलीतां	लेल्यतु
	2. लेलीहि	लेलीतं	लेलीत
	3. लेलयानि	लेलयाव	लेलयाम
4. *First Pret.*	1. अलेलेत् or अलेलयीत्	अलेलीतां	अलेल्युः
	2. अलेलेः or अलेलयीः	अलेलीतं	अलेलीत
	3. अलेलयं	अलेलीव	अलेलीम
5. *Sec. Pret.*	1. लेल्यां चकार	लेल्यां चक्रतुः	लेल्यां चक्रुः &c.
6. *First Fut.*	1. लेलीता	लेलीतारौ	लेलीतारः &c.
7. *Sec. Fut.*	1. लेलेष्यति or लेलयीष्यति	लेलीष्यतः	लेलीष्यन्ति &c.
8. *Precative*	1. लेलीयात्	लेलीयास्तां	लेलीयासुः &c.
9. *Conditional*	1. अलेलीष्यत्	अलेलीष्यतां	अलेलीष्यन् &c.
10. *Third Pret.*	1. अलेलीषीत्	अलेलीष्टां	अलेलीषुः &c.

520. ह्री Be ashamed, changes its final to इय् before the persons अन्ति, अन्तु, अन्, अनुस्, उस्, अथुस्, and अ; as जेह्रियति, जेह्रियतुः, &c. So जेह्रियां चकार, &c.

521. श्वि Increase, makes शोशु or शेश्वि for its reiteraitve root. The latter is conjugated like ह्री, and the former like roots in उ or ऊ. See next rule.

522. उ or ऊ being the final of a root, is changed to ओ before a termination distinguished by a servile प्, such as तिप्, सिप्, मिप्, तुप्, &c, and to उव् before the vowel of a termination not so distinguished. ओ of course becomes अव् before a vowel by the rules of orthography.

Example.

Example.

भू Be, बोभू Be often. *Common* Form.

1. *Present*	1. बोभोत्ति or बोभवीत्ति	बोभूत्तः	बोभुवन्ति &c.
2. *Potential*	1. बोभूयात्	बोभूयात्तां	बोभूयुः &c.
3. *Imperative*	1. बोभोतु or बोभवीतु	बोभूतां	बोभुवतु
	2. बोभूहि	बोभूतं	बोभूत
	3. बोभवानि	बोभवाव	बोभवाम
4. *First Pret.*	1. अबोभोत् or अबोभवीत्	अबोभूतां	अबोभुवुः or अबोभवुः &c.
5. *Sec. Pret.*	1. बोभुवां चकार	बोभुवां चक्रातुः	बोभुवां चक्रुः &c.
6. *First Future*	1. बोभवित्ता	बोभवित्तारौ	बोभवित्तारः &c.
7. *Second Fut.*	1. बोभविष्यत्ति or बोभवीष्यत्ति	बोभविष्यतः	बोभविष्यन्ति &c.
8. *Precative*	1. बोभूयात्	बोभूयास्तां	बोभूयासुः &c.
9. *Conditional*	1. अबोभविष्यत्	अबोभविष्यतां	अबोभविष्यन् &c.
10. *Third Pret.*	1. अबोभोत् or अबोभूवीत्	अबोभूतां	अबोभूवुः अबोभूवन् &c.

523. यु Mix, योयु Mix often, and other roots in उ, as ऊ, may be inflected like भू, भोभू; as योयोत्ति or योयवीत्ति, &c.

524. ऋ or ॠ being the final of a root to be conjugated as a reiterative in the *common* form, the derivative subjoins to the reduplicated consonant either अरी, अरि, or अर्. Thus the reiterative root, *common* form, from कृ Make, do, is either चरीकृ, चरिकृ, or चर्कृ. Before a termination distinguished by the servile प्, ऋ or ॠ, of course, becomes अर्; and before

before the vowel of one not so diftinguifhed इ. इ is prefixed to the यात्, &c. of the eighth tenfe, as well as to the sixth, feventh, ninth, and tenth.

कृ Make, do, चरीकृ, चरिकृ, or चर्कृ Make, or do often. *Common* Form.

1. *Prefent*	1. चरीकर्त्ति	चरीकृतः	चरीक्रति &c.	
	or चरीकरीति			
2. *Potential*	1. चरीकृयात्	चरीकृयातां	चरीकृयुः &c.	
3. *Imper.*	1. चरीकर्तु	चरीकृतां	चरीक्रतु &c.	
	or चरीकरीतु			
4. *1ft Pret.*	1. अचरीकः	अचरीकृतां	अचरीकरुः &c.	
	or अचरीकरीत्			
	2. अचरीकः	अचरीकृतं	अचरीकृत &c.	
	or अचरीकरीः			
	3. अचरीकरं	अचरीकृव	अचरीकृम	
5. *Sec. Pret.*	1. चरीक्रां चकार or चरीकरां चकार &c. &c.			
6. *Firft Fut.*	1. चरीकरिता	चरीकरितारौ	चरीकरितारः &c.	
Or,	चरीक्रिता	चरीक्रितारौ	चरीक्रितारः &c.	
7. *Sec. Fut.*	1. चरीकरिष्यति	चरीकरिष्यतः	चरीकरिष्यन्ति &c.	
Or,	चरीक्रिष्यति	चरीक्रिष्यतः	चरीक्रिष्यन्ति &c.	
8. *Precative*	1. चरीक्रियात्	चरीक्रियास्तां	चरीक्रियासुः &c.	
See p. 293, r. 375.				
9. *Condit.*	1. अचरीकरिष्यत्	अचरीकरिष्यतां	अचरी रिष्यन् &c.	
Or,	अचरीक्रिष्यत्	अचरीक्रिष्यतां	अचरीक्रिष्यन् &c.	
10. *3d Pret.*	1. अचरीक्रीत्	अचरीक्रिष्टां	अचरीक्रिषुः	
	2. अचरीक्रीः	अचरीक्रिष्टं	अचरीक्रिष्ट	
	3. अचरीक्रिषं	अचरीक्रिष्व	अचरीक्रिष्म	

Or,

Or, according to fome, अचरीकारीत्, अचरीकारिष्टां, अचरीकारिषुः; &c.

Obs. The laft tenfe is conjugated after *Mode* VI. See page 300.

चरिकृ and चर्कृ are inflected like चरीकृ Above, the difference being in the reduplication only.

525. ऋ Go, becomes either अर्ऋ or अरियृ when reduplicated to make the reiterative root, *common* form; as

1. *Prefent* 1. अरर्त्ति or अररीति अर्ऋतः आरति &c.
Or, 1. अरियर्त्ति or अरियरीति अरियृतः अरियृति &c.

526. कॄ Scatter, makes चरीकॄ; as 1. चरीकर्त्ति or चरीकरीति, चरीकीर्तः, चरीकिरति, &c.

527. तॄ Pafs over, makes तातॄ as 1. तातर्त्ति or तातरीति, &c. तातीर्तः, तातिरति; &c.

528. गॄ Swallow, makes जागॄ in the reiterative, signifying *eat in a hurry*, or *ungracefully*; and it is conjugated like तॄ, तातॄ, Above; as जागर्त्ति or जागरीति, जागीर्त्त, जागिरति; &c.

529. ROOTS ending in diphthongs are conjugated in the *common* form of the reiterative derivative, like thofe in आ. Thus सो (for षो,) Deftroy, kill, makes सासा Kill repeatedly, सासाति or सासेति &c. See rule 513. But व्ये Cover, conceal, makes either वाव्या, which is regular, or वेवि, when it is conjugated like roots in इ or ई. See rule 519.

Reiteratives ending in Confonants.

530. THE fame rules prevail for the reduplication in the *common* form, as in the *proper*.

The penultimate vowel of the primitive being अ or आ, or any other vowel, long by nature or pofition, fuffers no change; but being इ, उ, or

ऋ ſhort, followed by a ſingle conſonant, it is changed to ए, ओ, or अर्, before any termination having a ſervile प्, ſuch as तिप्, सिप्, मिप्, &c. There are ſome exceptions and anomalies which will be noticed.

पच् Dreſs food, पापच् Cook often. *Common* form.

1. *Preſent*	1.	पापक्ति or पापचीति	पापक्तः	पापचति
	2.	पापक्षि or पापचीषि	पापक्थः	पापक्थ
	3.	पापच्मि or पापचीमि	पापच्वः	पापच्मः
2. *Potential*	1.	पापच्यात्	पापच्यातां	पापच्युः &c.
3. *Imperat.*	1.	पापक्तु	पापक्तां	पापचतु &c.
4. *Firſt Pret.*	1.	अपापक् or अपापचीत्	अपापक्तां	अपापचुः &c.
5. *Sec. Pret.*	1.	पापचां चकार	पापचां चक्रतुः	पपचां चक्रुः &c.
6. *Firſt Fut.*	1.	पापक्ता	पापक्तारौ	पापक्तारः &c.
Or,		पापचिता	पापचितारौ	पापचितारः &c.
7. *Sec. Fut.*	1.	पापक्ष्यति	पापक्ष्यतः	पापक्ष्यन्ति &c.
Or with इ		पापचिष्यति	पापचिष्यतः	पापचिष्यन्ति &c.
8. *Precative*	1.	पापच्यात्	पापच्यास्तां	पापच्यासुः &c.
9. *Condit.*	1.	अपापक्ष्यत्	अपापक्ष्यतां	अपापक्ष्यन् &c.
10. *Third Pret.*	1.	अपापाक्षीत्	अपापाक्तां	अपापाक्षुः &c.
Or with इ		अपापचीत्	अपापचिष्टां	अपापचिषुः &c.

Moſt roots of the form of पच् are conjugated like it. The exceptions are as follow:

531. ROOTS with a medial अ, and a final naſal, take अं in the reduplicated

reduplicated ſyllable, inſtead of आ; as do others, though they do not end in a naſal. See rules 499, 500, and 501. Examples.

गम् Go, जंगम् Go often, or faſt, जंगन्ति or जंगमीति &c.
भ्रम् Wander, बंभ्रम् Wander exceedingly, बंभ्रन्ति or बंभ्रमीति &c.
So others of this deſcription.
जन् Bring forth, जंजन् or जाजन् Bring forth often, जंजन्ति or जंजनीति, &c. जाजन्ति or जाजनीति, &c.
So खन् Dig, and चन् Give.
हन् Strike, जंहन् or जंघन् Strike violently, जंहन्ति or जंहनीति, &c. जंघन्ति or जंघनीति, &c. This root ſometimes drops its own naſal, making जंहति, जंहतः, जंहति; &c.
जप् Mutter, जंजप् Mutter exceedingly, जंजप्ति or जंजपीति, &c.
So जभ् Copulate, जल्प् Speak, दह् Burn, पश् Bind with a cord, and शप् Curſe. See rule 500.
चल् Go, move, चंचल् or चाचल् Move much. चंचल्ति or चंचलीति, &c. चाचल्ति or चाचलीति, &c.
So other roots in य्, ल्, व्, according to rule 500.
मव् Bind, मम्मव् or मामव् Bind exceedingly, मम्मति or मम्मवीति, मामति or मामवीति. *Obs.* This root drops its final before a conſonant, and changes it to व before a vowel.
दय् Move, take, kill, give, दन्दय् or दादय्, दन्दति or दन्दयीति, &c. दादति or दादयीति, &c. *Obs.* Here, too, the final य is dropped before a conſonant.

532. चर् Go, move, act, and फल् Produce fruit, alſo take अं in the reduplication; but they change the primitive vowel to उ in the *common* form of the reiterative; as

चर्

चर् Go, &c. चंचूर् Go often, &c. चंचूर्ति or चंचूरीति, &c.
फल् Produce fruit, पंफुल् Produce exceedingly, पंफुलति or पंफुलीति &c. See r. 503.

533. THE following roots (according to rule 502) take अनी after the reduplicated confonant; and fuch of them as contain a nafal may occafionally drop it in the *common*, as in the *proper* form.

श्रंस् Fall, शनीश्रस्, शनीश्रस्ति or शनीश्रसीति, &c.
Or, शनीश्रंस्, शनीश्रंस्ति or शनीश्रंसीति, &c.
ध्वंस् Fall, दनीध्वस्, दनीध्वसीति, &c.
भ्रंस् Fall, बनीभ्रस्, बनीभ्रस्ति or बनीभ्रसीति, &c.
पत् Move, fall, पनीपत्, पनीपत्ति or पनीपतीति, &c.
पद् Go, ftep, पनीपद्, पनीपत्ति or पनीपदीति, &c.
स्कन्द् Jump, leap, चनीस्कद्, चनीस्कत्ति or चनीस्कदीति, &c.
वंच् Deceive, वणीवच्, वणीवक्ति or वणीवचीति, &c.
Or, according to fome, वणीवंच्, वणीवंक्ति or वणीवंचीति, &c.
कस् Go, move, चनीकस्, चनीकस्ति or चनीकसीति, &c.

534. दंश् Bite, and भंज Break, drop their nafals, and make दंदष्टि, or दंदशीति, &c. बंभक्ति or बंभजीति. See rule 501.

535. स्यम् Make a noife, makes सास्यम् or सेसिम् in the reiterative, *common* form; as सास्यन्ति, or सास्यमीति, &c. सेसेन्ति or सेसेमीति, &c.

536. चाय् Worfhip, makes चेकि; as चेचेति or चेकेतयीति, &c.

537. WHEN the medial of the primitive root is इ, उ, or ऋ fhort, followed by a fingle confonant, it muft, in the ufual places, be changed to ए, ओ, or अर्.

538. THE medial of the primitive root being इ or ई, is changed to

ए in the reduplicated fyllable, and if उ or ऊ, to ओ, as in the *proper* form. But when the medial is ऋ or ॠ, the reduplication takes three forms, the fame as when either of thofe letters is the final of the radical; namely, the reduplicated confonant with अर्, अरि, or अरी. See rule 524.

Examples.

भिद् Divide, feparate, बेभिद् Divide often. *Common* form.

1. *Prefent*	1. बेभेत्ति	बेभित्तः	बेभिदत्ति &c.
	or. बेभिदीत्ति		
2. *Potential*	2. बेभिद्यात्	बेभिद्यातां	बेभिद्युः &c.
3. *Imperative*	1. बेभेत्तु	बेभित्तां	बेभिदत्तु &c.
	or बेभिदीतु		
4. *Firft Pret.*	1. अबेभेत्*	अबेभित्तां	अबेभिदुः &c.
	or अबेभिदीत्		
5. *Sec. Pret.*	1. बेभिदां चकार	बेभिदां चक्रतुः	बेभिदां चक्रुः &c.
6. *Firft Fut.*	1. बेभेदिता	बेभेदितारौ	बेभेदितारः &c.
7. *Second Fut.*	1. बेभेदिष्यति	बेभेदिष्यतः	बेभेदिष्यन्ति &c.
8. *Precative*	1. बेभिद्यात्	बेभिद्यास्तां	बेभिद्युः &c.
9. *Conditional*	1. अबेभेदिष्यत्	अबेभेदिष्यतां	अबेभेदिष्यन् &c.
10. *Third Pret.*	1. अबेभेदीत्	अबेभेदिष्टां	अबेभेदिषुः &c.

* See rule 197, page 175.

दिव् Play, देदिव् Play much. *Common* form.

539. THE final being व्, is changed to ऊ before any one of the four firft letters of the five feries of confonants.

1. *Prefent*	1. देद्योति	देद्युतः	देदिवति &c.
	or देदिवीति		

2. *Potential*	1. देदिव्यात्	देदिव्यातां	देदिव्युः &c.
3. *Imperative*	1. देद्योतु or देदिवीतु	देद्योतां	देदिवतु &c.
4. *First Pret.*	1. अदेद्योत् or अदेदिवीत्	अदेद्युतां	अदेदिवुः &c.
5. *Sec. Pret.*	1. देदिवां चकार	देदिवां चक्रतुः	देदिवां चक्रुः &c.
6. *First Fut.*	1. देदेविता	देदेवितारौ	देदेवितारः &c.
7. *Second Fut.*	1. देदेविष्यति	देदेविष्यतः	देदेविष्यन्ति &c.
8. *Precative*	1. देदिव्यात्	देदिव्यास्तां	देदिव्यासुः &c.
9 *Conditional*	1. अदेदेविष्यत्	अदेदेविष्यतां	अदेदेविष्यन् &c.
10. *Third Pret.*	1. अदेदेवीत्	अदेदेविष्टां	अदेदेविषुः &c.

So सिव् Serve, and others in व्.

भुज् Eat, enjoy. बोभुज् Eat, or enjoy much or often. *Common* Form.

1. *Present*	1. बोभोक्ति बोभुजीति	बोभुक्तः	बोभुजति &c.
2. *Potential*	1. बोभुज्यात्	बोभुज्यातां	बोभुज्युः &c.
3. *Imperative*	1. बोभोक्तु or बोभुजीतु	बोभुक्तां	बोभुजतु &c.
4. *First Pret.*	1. अबोभोक् अबोभुजीत्	अबोभुक्तां	अबोभुजुः &c.
5. *Sec. Pret.*	1. बोभुजां चकार	बोभुजां चक्रतुः	बोभुजां चक्रुः &c.
6. *First Fut.*	1. बोभोक्ता	बोभोक्तारौ	बोभोक्तारः &c.
7. *Second Fut.*	1. बोभोक्ष्यति	बोभोक्ष्यतः	बोभोक्ष्यन्ति &c.
8. *Precative*	1. बोभुज्यात्	बोभुज्यास्तां	बोभुज्यासुः &c.
9. *Conditional*	1. अबोभोक्ष्यत्	अबोभोक्ष्यतां	अबोभोक्ष्यन् &c.
10. *Third Pret.*	1. अबोक्षीत्	अबोभोक्तां	अबोभोक्षुः &c.

वृत्

वृत् Turn, revolve. वरिवृत्, वरीवृत् or वर्वृत् Turn or revolve often.

1. *Present*	1. वरिवर्त्ति or वरिवृतीति	वरिवृत्तः	वरिवृतति &c.
2. *Potential*	1. वरिवृत्यात्	वरिवृत्यातां	वरिवृत्युः &c.
3. *Imperative*	1. वरिवर्त्तु or वरिवृतीतु	वरिवृत्तां	वरिवृततु &c.
4. *First Pret.*	1. अवरिवर्त् or अवरिवृतीत्	अवरिवृत्तां	अवरिवर्त्तुः &c.
5. *Sec. Pret*	1. वरिवृतांचकार	वरिवृतांचक्रतुः	वरिवृतांचक्रुः &c.
6. *First Fut.*	1. वरिवर्त्तिता	वरिवर्त्तितारौ	वरिवर्त्तितारः &c.
7. *Sec. Fut.*	1. वरिवर्त्तिष्यति	वरिवर्त्तिष्यतः	वरिवर्त्तिष्यन्ति &c.
8. *Precative*	1. वरिवृत्यात्	वरिवृत्यास्तां	वरिवृत्यासुः &c.
9. *Conditional*	1. अवरिवर्त्तिष्यत्	अवरिवर्त्तिष्यतां	अवरिवर्त्तिष्यन् &c.
10. *Third Pret.*	1. अवरिवर्त्तीत्	अवरिवर्त्तिष्टां	अवरिवर्त्तिषुः &c.

So वरीवृत् and वर्वृत्.

Obs. It would be a needlefs wafte of fpace to give more examples of the reiterative derivative in the *common* form, particularly as it is very little ufed, and authors do not always agree as to the precife mode of inflecting fome of the tenfes. It feems, however, to be a general rule, that the mode purfued in the firft four tenfes of the fecond conjugation, muft be followed in inflecting roots of every conjugation, when they take the *common* form of the reiterative; and with refpect to the other fix tenfes, that the derivative fhould follow the fame rules as its primitive, fo far as refpects the infertion or omiffion of the prefix इ, the terminations of the two futures, the conditional, and the third preterit. It has been given as a general

a general rule, upon the authority of original works, that the prefix इ must be used after derivatives; but the examples do not always confirm this. See page 285, rule 347.

VOLITIVES.

540. VOLITIVE derivatives (as before observed, page 121) are formed upon their primitives by doubling and modifying the root, and affixing the letter स्; as बुभूष् *Want*, or *wish*, *to be*, or *become*, from भू *Be*, or *become*. Sometimes इ is required to be prefixed to स्; as मुमोदिष् Wish to rejoice, from मुद् Rejoice. Volitives are inflected with the terminations suited to verbs of the first conjugation, as given in page 132; and in the *common* or *proper* active form as the roots they are derived form.

541. THE reduplication, as far as respects the consonant, is the same as with any other description of verbs, and as pointed out in page 129; but the vowel will, according to circumstances, be either इ or उ. इ is generally used when the final or medial vowel is either अ, आ, इ, ई, ऋ, ॠ, ए or ऐ, and उ when the final or medial is उ, ऊ, ओ or औ. There are a few exceptions to this rule.

542. THE radical final vowel, if short, must be made long before the affix स्, when इ is not prefixed.

543. OF roots terminating in आ, most take the affix स् only, and may be conjugated like पा Drink, पिपास् Want to Drink, पिपासति He wants to drink, So ज्ञा Know, जिज्ञासति He wants to know, स्था Stand, तिष्ठासति He is willing to stand, &c. &c. But दा Give, makes दित्सति He wants to give, धा Hold, धित्सति He wants to hold, and मा Measure, मित्सति He wants to measure. दरिद्रा Be poor, makes दिदरिद्रिषति or दिदरिद्रासति He wishes to be poor.

544. OF

544. OF roots ending in इ or ई, most are inflected with the affix स् only; as चि Gather, चिचीषति He wants to gather. *Obs.* This root makes also चिकीषति, changing the radical च् to क्. जि Conquer, changes its ज् to ग्, and is then conjugated like चि; as जिगीषति He wants to conquer. हि Bind, makes जिघीषति He wants to bind. दी Waste, makes either दिदीषति or दिदासति He wants to waste or decay. स्मि Smile, takes इ before the affix स्; as सिस्मयिषते He wants to smile. श्रि Rest, serve, attend, makes शिश्रीषति or शिश्रयिषति He wants to rest. इ Go, makes जिगमिषति He wants to go; but with अधि prefixed, it makes अधिजिगांसते He wants to go over, or read. मी Kill, and मि Scatter, both make मित्सति He wants to kill or scatter. श्वि Increase, prosper, makes, in the causal form शिश्वायिषति or शुशावयिषति He wishes to cause or make prosper.

545. OF roots in उ or ऊ, most take the affix स् only, and generally उ in the reduplication; as यु Mix, युयूषति He wants to mix; भू Be, बुभूषति He wants to be; हु Offer up, जुहूषति He wants to offer up; रु Make a noise, रुरूषति He wants to make a noise; ष्टु Praise, तुष्टूषति He wishes to praise. पू Purify, requires इ before the affix स्, and takes इ in the reduplicate; as पिपयिषति He wants to purify. ऊर्णु Cover, makes ऊर्णुनुविषति, ऊर्णुनविषति, or ऊर्णुनूषति He wants to cover.

546. OF roots in ऋ and ॠ, such as do not require इ before the affix स्, change those letters to ईर्, unless the preceding consonant be a labial, when they are changed to ऊर्. Thus कृ Do, make, becomes चिकीर्ष् in the volitive root; as चिकीर्षति He wants to do or make; and मृ Die, मुमूर्ष्; as मुमूर्षते He wants to die. The following roots always require इ (and occasionally ई) before the affix स्, with which it makes इष्. ऋ Go, अरिरिष् Want to go, अरिरिषति He wants to go; कॄ Scatter, चिकरिष् Want to scatter, चिकरिषति He wants to scatter;

गॄ

गॄ Swallow, जिगरिष् Want to ſwallow, जिगरिषति (and ſometimes जिगलिषति) He wants to ſwallow; दॄ Tear, दिदरिष् Want to tear, दिदरिषति He wants to tear; धृ Hold, दिधरिष् Want to hold, दिधरिषति He wants to hold; पृ 6.P. Be engaged or employed, पिपरिष् Want to be engaged, पिपरिषति He wants to be engaged. The following roots may indifferently take the prefix इ before स् or not: वृ 9.P. Serve, and वृ 1.C.P. Cover, विवरीष् or वुवूर्ष् Wiſh to ſerve or cover, विवरीषति or वुवूर्षति He wiſhes to cover or ſerve (in the proper form विवरीषते, &c.); भृ Support, बिभरिष् or बुभूर्ष् Wiſh to ſupport, बिभरिषति or बुभूर्षति He wants to ſupport; स्वृ Sound, सिस्वरिष् or सुसूर्ष् Wiſh to ſound, सिस्वरिषति or सुसूर्षति He wiſhes to ſound; ध्वृ Crook, दिध्वरिष् or दुधूर्ष् Want to crook, दिध्वरिषति or दुधूर्षति He wants to crook; and all roots in ॠ long, which have not yet been mentioned; ſuch as तॄ Paſs over, तितरिष्, तितरीष्, or तितीर्ष् Want to paſs over, तितरिषति, तितरीषति or तितीर्षति He wants to paſs over. *Obs.* It is to be preſumed, though examples have been ſearched for in vain, that all other roots in ऋ ſhort may be inflected like चिकीर्षति or मुमूर्षति.

547. OF roots ending in diphthongs, no example has been found except ह्वे Call names, brave, dare, which in a cauſal volitive form makes जुहावयिषति He wants to cauſe to brave, dare, &c.

548. OF roots ending in conſonants in the volitive, ſuch as have a medial अ, आ, इ, ई, ऋ, or ॠ, take इ, for the vowel of the reduplicated ſyllable; but if the medial be उ or ऊ, it will generally be उ; but ſometimes इ. When the affix स् only is uſed, the radical medial vowel generally remains unaltered; but if the root admits of the prefix इ alſo, it is occaſionally liable to the uſual *convertion* to ए or ओ.

549. ROOTS formed of a medial इ, ई, उ, or ऊ, between two consonants, the last not being व्, require in the volitive the affix स् with इ prefixed, and the rule of *convertion* takes place or not; as रुच् Please, delight, रुरोचिष् or रुरुचिष् Wish to please, रुरोचिषते or रुरुचिषते He wishes to please; लिख् Write, लिलेखिष् or लिलिखिष् Want to write, लिलेखिषति or लिलिखिषति He wants to write; मुद् Rejoice, मुमोदिष् or मुमुदिष् Want to rejoice, मुमोदिषति or मुमुदिषति He wants to rejoice; द्युत् Shine, दिद्युतिष् or दिद्योतिष् Want to shine, दिद्युतिषते or दिद्योतिषते He wants to shine; गुह् Hide, makes जुघुक्षति He wants to hide.

550. रुद् Weep, विद् Know, and मुष् Steal, do not convert their vowels to ए and ओ; as रुरुदिषति He wants to weep; विविदिषति He wants to know; मुमुषिषते He wants to steal.

551. THE final of the primitive root being व्, is changed to ऊ before the volitive स्, but not when the prefix इ is required. Thus the primitive दिव् Play, takes three forms in the volitive root, दिधूष, दिदिविष् or दिदेविष्, as दिधूषति, दिदिविषति or दिदेविषति He wants to play. Sometimes instead of दिधूषति, they write दुधूषति.

552. A MEDIAL ऋ or ॠ between two consonants is always changed to अर् before the affix स्, when the prefix इ is also used; but not when स् only is inserted; as नृत् Dance, निनर्तिषति or निनृत्सति He wants to dance; वृत् Turn, revolve, विवर्त्सति or विवर्तिषते He wants to revolve; छृद् Enlighten, चिछृत्सति or चिछर्दिषति He wants to enlighten.

553. ROOTS with a medial अ seem generally to admit of इ before the volitive स्; as पठ् Read, पिपठिष् Wish to read, पिपठिषति He wishes to read. But पच् Cook, rejects इ, and makes पिपक्ष्, पिपक्षति

He

He wants to cook. तन् Spread, when it does not take इ, makes तितांस्, तितांसति He wants to ſpread; and with इ, तितनिषति. So सन् (for षन्) Give, ſerve, makes either सिसांस्ति or सिसनिषति He wiſhes to give or ſerve.

554. THE following roots with a medial अ are anomalous:

हन् Strike, जिघांसति He wants to ſtrike or kill.

स्वप् Sleep, सुसुप्सति He wants to ſleep.

प्रछ् Aſk, पिपृछिषति He wants to aſk.

ग्रह Take, जिघृक्षति He wants to take.

भ्रस्ज् Fry, बिभर्ज्जिषति, बिभ्रज्जिषति, बिभ्रक्षति, or बिभर्क्षति He wants to fry.

555. THE following roots with a medial अ or आ, change either of thoſe letters to इ before the volitive स्, and omit the uſual reduplication.

शक् Be able, शिक्षति He wants to be able: he learns—अध्येतुं शिक्षति He learns to read.

पत् Fall, पित्सति He wants to fall, or he is afraid of falling; and ſometimes पिपतिषति.

पद् Step, पित्सते He wants to ſtep.

रभ् Undertake (with the prepoſition आ), आरिप्सति He wants to undertake or begin.

लभ् Obtain, लिप्सति He wants to obtain.

राध्, when it ſignifies *kill*, रित्सति He wants to kill; but when, with the prepoſition आ prefixed, it means *invoke*, *pray to*, it makes आरिरात्सति.

ज्ञप् Make know, puniſh, ज्ञीप्सति, or in a cauſal form जिज्ञपयिषति He wants to make know or puniſh.

दंभ् Domineer, धीप्सति or धिप्सति He wants to domineer: and occasionally दिदंभिषति.

556. IN forming volitives from primitive roots opening with a vowel, and ending with a consonant, it is regular to prefix the radical vowel to the consonant of reduplication, with इ subjoined, and to omit the vowel before the radical consonant. For example, अश् Enjoy, possess, according to this rule, makes अशिशिष् for its volitive root, and अशिशिषति He wants to possess or enjoy, in the first person singular of the present tense. But as most roots of this order are rather anomalous in the volitive form, the few examples which have been found, are thrown together in the following list:

अश् Enjoy, possess, अशिशिषति He wishes to enjoy or possess. The same meaning may be expressed by अशनायति, &c.

ऋध् Increase, prosper, इर्त्सति or अर्दिधिषति He longs to increase or prosper.

उन्छ् or उछ् Glean, lease corn, उचिछिषति or उनिछिषति He wants to glean.

अंज् Anoint, अंजिजिषति He wants to anoint.

अद् Eat. This root takes घस्, of the same meaning, as its substitute, which makes जिघत्सति He wishes to eat.

आप् Have, obtain, ईप्सति He wishes to have.

आप् Possess, आपिप्सते He wishes to possess.

ईर्ष्य् Impatient of another's good fortune, envy, ईर्षियिषति or ईर्षिषिषति He longs to envy.

557. CERTAIN primitive roots take the volitive form without having that meaning. They are the following:

गुप्

गुप् Hide, conceal, keep, guard, जुगुप्सते He blames, reproaches.

कित् Cure, give medicine, apprehend, deſpair, चिकित्सति He cures, &c.

तिज् Bear with patience, तितिक्षते He bears with patience, he forgives.

मान् Seek knowledge, ſearch after truth, inveſtigate, मीमांसते He ſearches after truth, &c. *Obs.* This and the three following roots require the vowel of the reduplicated ſyllable to be long.

बध् Blame, reproach, बीभत्सते He blames, reproaches.

दान् Whet, ſharpen, cut, दीदांसते He ſharpens, &c.

शान् Sharpen, grind, whet, शीशांसते He ſharpens, whets, grinds.

558. WHEN it is required to give a cauſal ſignification to a volitive, the rules to be followed are nearly the ſame as thoſe given in pages 331, &c. with reſpect to the changes in the primitive. But the following rule points out the vowel to be uſed in the reduplication of cauſal volitives:— The primitive root being compoſed of उ or ऊ, with a ſemivowel, the letter ज्, or a palatal initial, takes इ for the vowel of reduplication; otherwiſe उ. Examples.

यु Mix, यियावयिषति He wiſhes to cauſe to mix.

रु Make a noiſe, रिरावयिषति He wiſhes to cauſe to make a noiſe.

लू Cut off, लिलावयिषति He wiſhes to cauſe to cut off.

जु Make haſte, जिजावयिषति He wiſhes to cauſe to make haſte.

पू Purify, पिपावयिषति He wiſhes to cauſe to purify.

So others; but the following take उ:

द्रु Go, ſuffer, दुद्रावयिषति He wiſhes to cauſe to go, or ſuffer.

हु Offer up, जुहावयिषति He wiſhes to cauſe to offer up.

नु Celebrate, नुनावयिषति He wiſhes to cauſe to celebrate.

So

So others, with the exception of the following roots, which take either इ or उ:

श्रु Hear, शुश्रावयिषति or शिश्रावयिषति He wiſhes to cauſe to hear, or be attentive.

So द्रु Run, स्रु Run, leak, प्रु Glide, float, प्लु Float, ſwim, च्यु Go, leak, waſte.

559. THE volitive cauſal of ह्वे Brave, call names, is जुहावयिषति He wiſhes to cauſe to brave, and ſometimes जिह्वायकीययिषति Which appears a very fanciful exuberance.

560. श्वि Increaſe, in its volitive cauſal, makes शिश्वाययिषति or शुशावयिषति He wiſhes to cauſe to increaſe; and स्वप् Sleep, makes सुस्वापयिषति He wiſhes to cauſe to ſleep.

N. B. It has not been thought neceſſary to give an example of a volitive verb throughout every tenſe, becauſe after the new root has been formed, it is regularly inflected like one of the firſt conjugation, which takes the prefix इ before the terminations of the firſt and ſecond future the conditional, and the third preterit; and alſo before thoſe of the precative in the *proper* form of that tenſe.

NOMINALS.

561. NOMINALS are derivative verbs, having for their primitive theme any noun or pronoun. They are all of the firſt conjugation, require the prefix इ before the uſual terminations of the laſt five tenſes, and form the ſecond preterit, like other derivatives, by ſubjoining the affix आं. Nominals are uſed in ſeveral acceptations.

562. काम्य

562. काम्य put after a crude word, forms with it a nominal verbal root, signifying *loving* or *longing* for the person or thing denoted by the primitive word; as in the following examples:

पुत्र A son, पुत्रकाम्य Love, or long for a son, पुत्रकाम्यति He loves, or longs for his own son.

पत्नी A wife, पत्नीकाम्य Love, or long for a wife, पत्नीकाम्यति He loves, or longs for his own wife.

563. काम्य is also used after indeclinable words, and such as end in म्; as स्वः काम्यति He longs for heaven, from the indeclinable word स्वः Heaven. किंकाम्यति What does he want? from किम् What? See rule 574.

564. THE letter य् is also put after words in their crude state, to form nominal derivatives of various significations, for the due joining of which to the primitive word, are the following rules:

565. अ or आ being the final of a crude word, is changed to ई before the affix य; but sometimes अ final is changed to आ, and sometimes remains unaltered.

566. इ is changed to ई, and उ to ऊ, before the affix य.

567. ऋ is changed to री before the nominal affix य.

568. ओ is changed to अव्, and औ to आव् before the nominal affix य्, which here has the power of a vowel over those two letters.

569. न् being the final of the original word, is dropped before the nominal affix य.

570. य following another consonant in a derivative word, is dropped before the nominal affix य.

571. THE nominal affix य may optionally be omitted in the last six tense

tenses, provided the original word to which it had been subjoined ended in any consonant but न्. It is also omitted in the *common* form after certain words.

572. स् being the final of the primitive word, is dropped after the words ओजस् Strength, and अप्सरस् A celestial nymph.

573. स् is sometimes prefixed to य after certain words, to denote intenseness.

574. IF the crude word end in म्, or be indeclinable, काम्य is used in the sense of wishing or desiring. See rule 563.

575. THE following nominals, formed by affixing the letter य्, according to the foregoing rules, are used like काम्य, in the sense of longing for, or loving, the person or thing denoted by the primitive word:

पुत्र A son, पुत्रीय् Long for, or love a son, पुत्रीयति He loves his son. See rule 565.

मातृ A mother, मात्रीयति Long for or love a mother, मात्रीयति He loves his mother. See rule 567.

पत्नी A wife, पत्नीय् Love a wife, पत्नीयति He loves his wife.

गो A cow, गव्य् Long for a cow, गव्यति He longs for a cow. See r. 568.

नौ A boat, नाव्य् Long for a boat, नाव्यति He longs for a boat.

राजन् A king, राजीय् Long for a king, राजीयति He longs for a king. See rule 569.

धन Wealth, धनीय् Love wealth, धनीयति He loves wealth. *Obs.* When it is required to express a strong desire to acquire or possess wealth, the final अ of धन is changed to आ before य्; as धनाय् Long to acquire wealth धनायति He longs to acquire wealth. See rule 565.

उदक

उदक् Water. To exprefs the defire to drink water, the final क् is changed to न्, and आ put before the य्; as उदन्य् Want to drink water, उदन्यति He wants to drink water, or he is thirfty. But in the fenfe of loving, or liking water, the form is उदकीय and उदकीयति He is fond of water.

अशन Eating. This noun, like उदक्, takes two forms, when converted into a verb; as अशनायति He longs to eat, or is hungry, or अशनीयति He is fond of eating. See rule 565.

गार्ग्य An offspring of गर्ग Garga, makes गार्गीय्; as गार्गीयति He loves an offspring of *Garga*. See rule 570.

अश्व A horfe, takes स् before the nominal य्; as अश्वस्य् Long for a horfe, अश्वस्यति The mare longs for the horfe, or is horfing. See rule 573.

वृष A bull, like अश्व, takes स् before य्; as वृषस्य् Long for the bull, वृषस्यति गौ The cow longs for the bull, or is bulling. *Obs*. When the fimple defire of poffeffing a horfe or a bull is implied, the form will be अश्वीयति and वृषीयति. See rules 565 and 573.

दधि Curds, forms as its nominal root either दध्यस्य् or दधिस्य्, when wanted to exprefs a ftrong defire for curds: as दध्यस्यति or दधिस्यति वालः The child longs exceedingly for curds; otherwife, दधीयति He longs for, or loves curds. See r. 566. *Obs*. The स् introduced in the laft three examples, is not fubject to be changed to ष् after the ufual letters. This स् is often found in forming nominals denoting intenfenefs of longing or coveting; as in the following examples:

क्षिर् Milk, क्षिरस्यति वालः The child longs for milk exceedingly.

लवण Salt, लवणस्यति उष्ट्रः The camel longs for falt exceedingly.

मधु Honey, मधुस्यति He longs forho ney exceedingly. See rule 573.

576. A

576. A NOUN takes the same verbal form as in the preceding rule (when स् is not introduced) in the following acceptation also: पुत्रीयति शिष्यमाचार्य्यः The teacher behaves to his pupil as if he were his own son. The verb is formed from पुत्र A son, as in the first example, r. 575.

577. THE following are examples of verbs formed from nouns with the sense of imitating, personating, or acting the part of the person or thing denoted by the noun; or behaving in one place as if one were in another.

शिव A proper name, शिवीयति He acts as if he were *Siva*. शिवीयति देवदत्तं He behaves to *Dēvadatta* as if he were *Siva*. See rule 565.
इन्द्र A proper name, इन्द्रीयति He imitates *Indra*. See rule 565.
विष्णु A proper name, विष्णूयति He behaves like *Vishnu*. See r. 566.
प्रासाद A palace, प्रासादीयति कुटयां भिक्षुः The beggar behaves in his hut as if he were in a palace; or कुटीयति प्रासादे राजा The king behaves in his palace, as in a cottage. See rules 565 and 577.
पर्यंक A bedstead, पर्यंकीयति मंचके He conducts himself on a mean pallet, as if he were on a bed of state. See rules 565 and 577.

578. चित्र Wonder, used as a verb, means cause wonder; as चित्रीयते हम मृगः A golden deer surprizes.

579. TO express acting, doing, or behaving, like what is indicated by the noun, the nominal verb may be used in either the *common* or the *proper* active form.

580. WHEN used in the *common* form, both the final vowel of the noun, and the affix य्, may be dropped; but when required in the *proper* form, the final vowel of अ is changed to आ, and य् subjoined.

581. IF स् be the final of the noun, it may, in most cases, be indifferently

indifferently dropped or not. But अप्सरस् A celeſtial nymph, and ओजस् Strength, always drop the स्.

Examples.

कृष्ण A proper name, कृष्णति or कृष्णयते He behaves like *Kriſhna.* See rules 579, 580, 581.

श्येन A kite, श्येनायते काकः A crow affects the manners of a kite.

पंडित A learned man, पंडितायते मुर्खः The fool imitates a learned man.

पयस् Milk, पयायते or पयस्यते It aſſumes the character of milk. See rule 581.

अप्सरस् A celeſtial nymph, अप्सरायते कुरूपा An ill-favoured woman affects the graces of a celeſtial nymph. See rule 581.

ओजस् Strength, ओजायते दुर्वलः A weak man affects to be ſtrong. See rule 581.

582. गल्भ Capable, expert, क्लीव Neuter, and होढ A bet or ſtake, are conjugated in the *proper* form only; as गल्भायते or गल्भते He affects to be clever; क्लीषायते or क्लीवते He behaves like a hermaphrodite; होढायते or होढते He bets.

583. THE claſs of words, called from the firſt भृशादि, may be inflected as nominal verbs in the ſenſe of becoming, or acquiring the quality of, that which is expreſſed by thoſe words. Such as end in न् or स् drop thoſe letters before the affix य् in the *proper* form, and before the terminations in the *common.* अ before the affix य् is changed to आ. य् is dropped in the *common* form. Examples.

भृश Violent, intenſe, भृशायते or भृशति He becomes or grows violent or intenſe. So शीघ्र Quick, चपल Unſteady, capricious, उन्मत्त Mad, intoxicated

intoxicated, प्रतीप Adverfe, पंडित Learned, and उत्सुक Expectant or anxious. Alfo उन्मनस् A mind elevated above worldly things, उन्मनायते or उन्मनति He becomes one of an elevated mind. So other compounds of मनस् The mind; fuch as सुमनस् A mind well, or at eafe, दुर्मनस् A mind ill, or not at eafe; अभिमनस् A mind before, an attentive mind; likewife ओजस् Strength, तेजस् Glory, fplendour, चेतस् Senfation, and वर्चस् Glory, fplendour. Alfo वृहत् Great, large, वृहायते or वृहति He grows, or becomes great or large. So दृशत् A ftone, शश्वत् Perpetual, continual, conftant, वेहत् Procuring abortion. शुचि Pure, makes शुचीयते or शुच्यति He grows pure.

584. THE clafs of nouns called लोहितादि; namely लोहित Red, नील Blue, श्वेत White, हरित Green, धर्म्म Moral and religious duty, निद्रा Sleep, करुणा Pity, कृपा Compaffion, मन्द Slow, tardy, lazy, unfortunate, मन्द्र A low or deep found, भद्र Good, and फेन Froth, become nominal verbs in the fenfe of producing the quality or thing indicated by them. They take the affix य् in both the active forms; but, according to fome, they may occafionally omit it in the *common* form; as लोहितायति, लोहितायते, or लोहितति He produces, or becomes of a red colour. So for the reft. In like manner may be conjugated certain words for inarticulate founds; fuch as पटापट or पटपट, the particular noife made in jumping, dancing, ftepping hard and quick, and the like, as पटपटायति, &c. &c.

585. THE following clafs of words, called शब्दादि, are conjugated with the affix य् in the *proper* form only; namely, शब्द A noife or found, वैर Enmity, कलह A difpute, quarrel, uproar, अभ्र A cloud, मेघ A cloud, सुदिन A fair day, दुर्दिन A foul day, निहार Dew, hoar froft, कण्व A fin, a fault, प्रतीप Oppofition, &c. They are ufed in the

the ſenſe of doing, making, or producing, what is pointed out by thoſe words; as शब्दायते He makes a noiſe.

586. THE following words, called सुखादि are conjugated like शब्द, &c. but in the ſenſe of being, ſuffering, or experiencing what the noun indicates. They are, सुख Pleaſure, eaſe, दुःख Pain, trouble, करुणा Pity, कृपण Miſery, miſerable, तृप्त Satisfied, सोढ Patient, अस्र A tear, अलीक Falſe, unkind, and अंश A ſhare or portion; as सुखायते He experiences pleaſure. So कष्ट Hardſhip, difficulty, diſtreſs, कृच्छ्र Difficulty, गहन Deep, profound, as a foreſt, impenetrably thick. According to ſome authorities, theſe three words are uſed in a verbal form to denote that the agent does what will bring down upon himself, as a puniſhment, diſtreſs, difficulties, &c. as कष्टायते He does what will bring diſtreſs.

587. रोमन्थ Ruminating, chewing the cud, makes रोमन्थायते; as रोमन्थायते वृषः The bull chews the cud, or ruminates.

588. धूम Smoak, ऊष्मन् Heat, फेन Froth, foam, ſcum, and वाष्प Hot vapour, are conjugated with the affix य् in the *proper* form only, in the acceptation of ſending forth, or emitting, ſmoak, &c. &c. as धूमायते It ſends forth ſmoak.

589. नमस् Bowing, तपस् Religious fervour, and वरिवस् Serving, take य्, but do not drop the final स् according to rule 581. They are uſed in the acceptation of doing or performing what is pointed out by thoſe words, and in the *common* form; as नमस्यति देवान् He bows down to, or he worſhips the gods; तपस्यति He performs acts of religious fervour, ſuch as profound meditation, mortifications, &c. वरिवस्यति गुरून् He waits upon, ſerves, or is attentive to the maſter.

590. THE following words, called कण्ड्वादि, are conjugated with य्,

as

as thofe in rule 589, in the fenfe of doing what is indicated by the noun. The fmall letters put after each ferve, as usual, to fhew which forms it follows. कण्डू c.p. Scratching, कण्डूयति or कण्डूयते He fcratches; मन्तु c.p. Sin, crime, anger, मन्तूयति or मन्तूयते He fins, &c. वल्गु c. Worfhip, वल्गूयति; असु, अस्, or असू c.p. Fear, danger; लेट c. or लोट c. Villainy, fleep, fplendour, लेटयति, लोटयति He acts the villain, he robs, cheats, &c. लेला c. Shine; इरस् c., इरज् c., or इर् c.p. Envy, इरस्यति, इरज्यति, ईर्यति, ईर्य्यते He envies; उषस् c. The dawn, उषस्यति It dawns; मेधा c. A good underftanding or capacity, मेधायति He is quick of comprehenfion; कुषुभ् c. Throwing, कुषुभ्यति He throws; मगध c. Surrounding, invefting; तन्तस् c. or पंपस् c. Pain, affliction; दुःख c. Pain, trouble; सुख c. Happinefs, दुःख्यति, सुख्यति He makes, or becomes unhappy, happy; सपर c. Worfhip; अरर c. Sawing; भिषज c. Adminiftering a remedy; भिष्णुज c. Service, attendance; इषुध c. Holding arrows; चरण c., वरण c. Going; खुरण c. Stealing; तुरण c. Making hafte; भरण Keeping, holding, preferving; गद्गद An interruption of found in fpeaking, as in grief, &c. एला c. केला c. खेला c. विला, and, according to fome, इला c. Sport, play, diverfion; लेखा c. or लेख् c. Play, line, as लेखायति or लेख्यति He plays, he makes lines; लिट् c. Defpifing, a little, लिय्यति He defpifes, he makes little; लाट c. Living, what one lives upon; हृणी c. Shame, blufhing; महो p. Worfhipping, magnifying; रेखा c. Praife; इवस् c. Fervour, zeal, attendance; तिरस् c. Secret, hiding, concealing; अगद c. Health, the being free from difeafe; उरस् c. Strength, उरस्यति He grows ftrong; तरण c. Go, pafs over; संभूयस् Accumulation, collection, संभूयस्यति He collects; अंबर c. सम्बर c. Covering, fkreening, cloathing.

591. BESIDES

591. BESIDES the numerous examples herebefore given, almoſt any crude word may be uſed as a verb in the ſenſe of uſing, performing, announcing, or declaring the thing expreſſed by ſuch word, by ſubjoining to it the affix इ, which before the terminations ſuited to the firſt conjugation becomes य्. The following have been ſelected as examples.

प्रश्न A queſtion, प्रश्नयति He propoſes or aſks a queſtion.

ऊढ Tied together, married, ऊढयति He declares one married, he marries one.

ईश God, Lord, ईशयति Declaring a god, calling one lord, lording.

स्रज् A necklace, or ſtring of flowers, स्रजयति He puts on a necklace.

स्रुच A ſpoon uſed for pouring oil of butter on the holy fire, स्रुचयति He uſes the ſpoon in performing that office.

श्वेताश्व A white horſe. This compound word loſes its laſt member, namely, अश्व, and thus makes श्वेतयति He declares a horſe white, or he whitens.

अश्वतर A mule. This word drops तर, and thus makes अश्वयति He ſays or declares a mule, he makes a mule.

मुंड Shaved, मुंडयति मानवकं He ſhaves a man.

मिश्र A mixture, मिश्रयति He mixed.

व्रत A religious rite or penanee, व्रतयति अन्नं He makes it a religious duty (to refrain from) rice.

वस्त्र Cloth, वस्त्रयति He clothes, or covers with a cloth.

हलि A large plough, हलयति He holds or uſes a large plough.

कलि A quarrel, कलयति He quarrels.

श्लक्ष्ण Smooth, gentle, श्लक्ष्णयति वस्त्रं He ſmooths the cloth.

लवण Salt, लवणयति He uſes ſalt, he ſalts.

कृत Done, कृतयति He makes.

तूस्त

नूस्त Hair, grey hair, or, according to ſome, ſin, (with the prepoſition वि here uſed as a privative) विनूस्तयति He deprives of hair, or he puriſies from evil.

पाश A cord, पाशयति He cords, विपाशयति He uncords.

रूप Form, figure, रूपयति He figures, he ſees.

वीणा A muſical inſtrument ſo called, उपवीणयति He accompanies a *Vīnā*, that is, ſings with it, or to it. (Here the prepoſition उप has the ſenſe of *with*).

श्लोक A poetical verſe, उपश्लोकयति He addreſſes, or praiſes him in, or with, verſes. (Here the prepoſition has the force of *with*).

सेना An army, अभिषेनयति He goes before with an army. (Here अभि means *before*).

लोम Hair of the body, अनुलोमयति He follows the grain of the hair. (Here अनु means *after*, or *according to*).

त्वच Skin, त्वचयति He ſkins.

वर्म्मन् Armour, वर्म्मयति He puts on armour; or, with the prepoſition सं, संवर्म्मयति He arms completely.

वर्ण Colour, complexion, character, वर्णयति He deſcribes.

चूर्ण Powder, चूर्णयति He reduces to powder.

हस्तिन् An elephant, अतिहस्तयति He gets over by means of an elephant. (Here अति means *over* or *acroſs*.)

पुच्छ The tail, पुच्छयति He uſes the tail, उत्पुच्छयति He cocks his tail, परिपुच्छयति He whiſks his tail about. (उत् means *up*, and परि *about*.)

भाण्ड An earthen veſſel, संभाण्डयति He collects earthen veſſels together, or piles them up in a heap. (The prepoſition सं or सम् here means *together*.)

592. THE

592. THE following adjectives are either modified when inflected as nominal verbs, or elfe have fubftitutes:

बाढ Great, large, makes साध; as साधयति He makes large.

स्थूल Grofs, thick, makes स्थव; as स्थवयति He makes grofs.

अन्तिक Near, makes नेद; as नेदयति He makes near.

दूर Far off, diftant, makes दव; as दवयति He makes diftant.

युवन् Young, makes यव, or कन; as यवयति or कनयति He makes young.

वृद्ध Old, makes वर्ष or ज्याप, as वर्षयति or ज्यापयति He makes old or aged.

प्रिय Beloved, makes प्राप; as प्रापयति He makes beloved.

स्थिर Steady, makes स्थाप; as स्थापयति He makes fteady, firm or fteadfaft.

स्फिर Swollen, makes स्फाप; as स्फापयति He makes fwell.

उरु Great, large, makes वर; as वरयति He makes large.

बहुल Abundant, makes बंह; as बंहयति He makes abundant.

गुरु Heavy, grave, makes गर; as गरयति He makes heavy or grave.

तृप्र Satisfied, makes त्रप; as त्रपयति He makes fatisfied, or fatisfies.

दीर्घ Long, makes द्राघ; as द्राघयति He makes long, or lengthens.

ह्रस्व Short, makes ह्रस; as ह्रसयति He makes fhort, or fhortens.

वृन्दारक Reputable, refpectable, makes वृन्द; as वृन्दयति He makes refpectable.

क्षुद्र Small, mean, makes क्षोद; as क्षोदयति He makes fmall, or leffens.

क्षिप्र Quick, hafty, makes क्षेप; as क्षेपयति He makes quick, or haftens.

पृथु Broad, wide, large, makes प्रथ; as प्रथयति He makes broad, wide, large, or enlarges.

मृदु Soft, gentle, meek, makes म्रद ; as म्रदयति He makes soft, or softens.

कृष Thin, lean, meagre, makes क्रष ; as क्रषयति He makes thin, lean, &c.

भृश Excessive, very much or great, makes भ्रश ; as भ्रशयति He makes excessive.

दृढ Tight, firm, makes द्रढयति He makes tight, or tightens.

वहु Many, much, makes either भाव or वह ; as भावयति or वहयति He makes many.

अल्प Little, small, few, makes कन ; as कनयति He makes little, small, few.

सत्य True, makes सत्याप ; as सत्यापयति He makes or says true.

अर्थ Meaning, makes अर्थाप ; as अर्थापयति He tells the meaning.

वेद The *Veda*, or knowledge, makes वेदाप ; as वेदापयति He makes or declares the book of knowledge.

593. ALL words containing but one vowel ending in अ, take आप ; as स्व Own, स्वापयति He makes or declares his own.

594. प्राक् East, अवाक् South, प्रत्यक् West, and उदक् North, are changed to प्राच, अवाच, प्रतीच and उदीच when to be used as nominal roots; as प्राचयति He says east, and so the rest. सम्यक् Altogether, makes समीच ; as समीचयति He says altogether. तिर्य्यक् Indirect, makes तिराप ; as तिरापयति He makes or says indirect. सध्र्यक् A companion in worship, makes सध्राप ; as सध्रापयति He makes, or declares a companion in worship. विश्वद्र्यक् Who is worshipped by all, makes विश्वद्राप ; as विश्वद्रापयति He declares worshipped by all. देवद्र्यक् Who worships the Gods, makes देवद्राप ; as देवद्रापयति He declares, or makes a worshipper of the Gods.

595. NOMINAL

595. NOMINAL verbs, when thrown into the *volitive*, or any other form where reduplication is required, may repeat any one of their letters at pleasure; except the clafs of words called कण्ड्वादि, which can only double the diftinctive य. Thus from the nominal root पुत्रीय may be formed the volitive root in these three different ways, namely, पुपुत्रीयिष्, पुतित्रीयिष्, or पुत्रीयियिष्; but कण्डु Scratch, makes only कण्डुयियिष्.

596. IN the firft four tenfes nominals are conjugated like roots of the firft conjugation; in the fecond preterit they are formed by fubjoining the affix आं and the ufual auxiliary; in the third preterit they feem, as far as examples have been found, to follow caufals, as alfo in all the other tenfes.

OF THE PASSIVE VOICE.

597. THE paffive voice is conjugated with the terminations fuited to the *proper* form of the active, but with the fyllable य *ya* prefixed to thofe of the firft four tenfes, and the occafional infertion of the vowel इ before each perfon of the laft five tenfes; as in the following fcheme:

Scheme of Terminations adapted to the Paffive Voice.

		Sing.	Dual.	Plural.
1. *Prefent Tenfe*	1.	यते	याते	यन्ते
	2.	यसे	याथे	यध्वे
	3.	ये	यावहे	यामहे

2. *Potential*

		Sing.	Dual.	Plur.
2. *Potential*	1.	येत	येयातां	येरन्
	2.	येथाः	येयाथां	येध्वं
	3.	येय	येवहे	येमहे
3. *Imperative*	1.	यतां	यातां	यन्तां
	2.	यस्व	याथां	यध्वं
	3.	यै	यावहै	यामहै
4. *First Preterit*	1.	यत	यातां	यन्त
(With अ prefixed	2.	यथाः	याथां	यध्वं
to the root.)	3.	यि	यावहि	यामहि
5. *Second Preterit*	1.	ए	आते	इरे
(With reduplication	2.	से	आथे	ध्वे
of the root.)	3.	ए	इवहे	इमहे
6. *First Future*	1.	ता	तारौ	तारः
(And sometimes with	2.	तासे	तासाथे	ताध्वे
इ prefixed.)	3.	ताहे	तास्वहे	तास्महे
7. *Second Future*	1.	स्यते	स्येते	स्यन्ते
(And sometimes with	2.	स्यसे	स्येथे	स्यध्वे
इ prefixed.)	3.	स्ये	स्यावहे	स्यामहे
8. *The Precative*	1.	सीष्ट	सीयास्तां	सीरन्
(And sometimes with	2.	सीष्ठाः	सीयास्थां	सीध्वं
इ prefixed.)	3.	सीय	सीवहि	सीमहि
9. *Conditional*	1.	स्यत	स्येतां	स्यन्त
(अ before the root,	2.	स्यथाः	स्येथां	स्यध्व
and sometimes इ before the termination.)	3.	स्ये	स्यावहि	स्यामहि

		Sing.	Dual.	Plur.
10. *Third Preterit*	1.	इ	मातां	मन
(अ before the root,	2.	स्थाः	माथां	ध्वं
and ſometimes इ be-	3.	सि	स्वहि	स्महि
fore the terminations.)				

598. WHATEVER verb requires the vowel इ to be prefixed to any perſon of the laſt ſix tenſes, in the active voice, requires it in the paſſive. It is alſo here a ſpecial rule, that every root ending in a vowel, with हन् Kill, दृश् See, and ग्रह् Take, ſhall have इ prefixed to every termination of the laſt five tenſes in the foregoing ſcheme.

599. THE radical vowel is neither to be *augmented* nor *converted* before the perſons of the firſt four tenſes.

600. IN the fifth tenſe the root is conjugated as a paſſive, according to the rules already given for the *proper* form of the active voice. See p. 252, rule 279, and following.

601. IN the foregoing ſcheme, इ having been ſubſtituted for स्त, the ſign of the firſt perſon ſingular of the third preterit, the radical vowel of every root is required to be *augmented* before it; except बुध् Underſtand, which makes अबोदि He was underſtood, जन् Generate, अजनि He was generated, and बध् Kill, अवधि He was killed.

602. ALL roots of one vowel ending in आ, as दा Give, affix य् before the terminations of the laſt five tenſes; and, for the moſt part, ſuffer no further alteration in the firſt four tenſes. But दा Give, धा Keep, हा Quit, leave, पा Drink, मा Meaſure, and स्ना Stand, ſubſtitute ई for आ in the firſt four tenſes, making दी, धी, ही, &c. as in the following example.

दा Give. Paſſive Voice.

1. *Preſent Tenſe* 1. दीयते &c. He is given, &c.
2. *Potential* 1. दीयेत &c. He may be given, &c.
3. *Imperative* 1. दीयतां &c. Let him be given, &c.
4. *Firſt Preterit* 1. अदीयत &c. He was given, &c.
5. *Second Preterit* 1. ददे &c. He was given, &c.

See page 254, rule 285.

6. *Firſt Future* 1. दायिता &c. He ſhall be given, &c.
7. *Second Future* 1. दायिष्यते &c. He ſhall be given, &c.
8. *Precative* 1. दायिषीष्ट &c. May he be given, &c.
9. *Conditional* 1. अदायिष्यत &c. Should he be given, &c.
10. *Third Preterit* 1. अदायि &c. He was given, &c.

So धा, मा, हा, स्था, and पा Drink; but पा Cheriſh, protect, makes पायते, &c. &c. as do all other roots of one vowel in आ.

603. दरिद्रा Be poor, drops its final in every perſon but the firſt ſingular of the third preterit of the paſſive voice, making दरिद्र्यते, &c. in the firſt four tenſes; in the fifth tenſe ददरिद्र् &c. and it takes इ before the terminations of the laſt five tenſes, making दरिद्रिता, दरिद्रिष्यते, &c. &c.

604. इ being the final of a root, is changed to ई, and उ to ऊ, before the terminations of the firſt four tenſes in the foregoing ſcheme; as in the following example:

चि Gather. Paſſive voice.

1. चीयते &c. 2. चीयेत &c. 3. चीयतां &c. 4. अचीयत &c. 5. चिच्ये &c. 6. चयिता or चायिता &c. 7. चयिष्यते or चायिष्यते &c. 8. चयिषीष्ट

8. चयिषीष्ट or चायिषीष्ट &c. 9. अचयिष्यत or अचायिष्यत &c. 10. अचायि, अचयिषातां or अचायिषातां, &c.

So moſt other roots of one ſyllable ending in इ or ई; except the following.

605. शी Sleep, makes शय् in the firſt four tenſes; as शय्यते &c. but is regular in the other tenſes. *Second Preterit*, शिश्ये, शिश्याते, शिश्यिरे &c. *Firſt Future*, शयिता or शायिता &c. So for the other tenſes.

606. श्वि Increaſe, proſper, ſubſtitutes शु for the radical वि in the firſt four tenſes paſſive, but is regular in the other tenſes; as, *Preſent Tenſe*, शूयते &c. *Preterit*, अशूयत &c. *Second Preterit*, शिश्वियें &c. *Firſt Future* श्वयिता or श्वायिता &c. and ſo the reſt.

607. दीधी Shine, and वेवी Shine, drop their final ई in the firſt four tenſes; as दीध्यते &c. वेव्यते &c. *Second Preterit*, दीध्यांचकार &c. The other tenſes are regular.

यु Mix. Paſſive Voice.

1, यूयते &c. 2. यूयेत &c. 3. यूयतां &c. 4. अयूयत &c. 5. युयुवे &c. 6. यविता or याविता &c. 7. यविष्यते or याविष्यते &c. 8. यविषीष्ट or याविषीष्ट &c. 9. अयविष्यत or अयाविष्यत &c. 10. अयावि &c. See ſcheme.

अनुभू Be after, follow. Paſſive Voice.

Obs. Intranſitives become tranſitives, when preceded by certain prepoſitions.

1. अनुभूयते &c. 2. अनुभूयेत &c. 3. अनुभूयतां &c. 4. अन्वभूयत &c. 5. अनुबभूवे or अनुबुभूवे &c. 6. अनुभविता or अनुभाविता &c.

7. अनुभविष्यते

7. अनुभविष्यते or अनुभाविष्यते &c. 8. अनुभविषीष्ट or अनुभाविषीष्ट &c. 9. अन्वभविष्यत or अन्वभाविष्यत &c. 10. अन्वभावि &c.

All other roots in उ and ऊ are inflected after thefe examples; but ब्रू Speak, fubftitutes वच् of the fame meaning, which will be mentioned in its place. See rule 613.

608. ऋ fhort, being the final of a root, is, for the moft part, changed to रि before the terminations of the firft four tenfes in the foregoing fcheme, but preceded by a combination of confonants, as in स्मृ, स्वृ, स्तृ, &c. it is changed to अर्. The root ऋ Go, alfo makes अर्, as does the ऋ of जागृ Awake. Examples.

कृ Make, do. Paffive Voice.

1. क्रियते &c. 2. क्रियेत &c. 3. क्रियतां &c. 4. अक्रियत &c. 5. चक्रे &c. 6. करिता or कारिता &c. 7. करिष्यते or कारिष्यते &c. 8. करिषीष्ट or कारिषीष्ट &c. 9. अकरिष्यत or अकारिष्यत &c. 10. अकारि, अकरिषातां or अकारिषातां, अकरिषत or अकारिषत.

स्मृ Remember. Paffive Voice.

1. स्मर्य्यते, &c. &c. 5. सस्मरे &c. 6. स्मरिता or स्मारिता &c. &c. 10. अस्मारि &c. So स्वृ, स्तृ, &c.

ऋ Go. Paffive Voice.

1. अर्य्यते &c. &c. 4. आर्य्यत &c. 5. आरे &c. 6. अरिता or आरिता &c. &c. 10. आरि &c.

609. ॠ long, as the final of a root, is changed to ईर् before the terminations of the firft four tenfes; unlefs the initial be a labial, as in पॄ, भॄ, मॄ, which make पूर्, भूर्, मूर्. In the laft five tenfes, all roots in ॠ long are conjugated like thofe in ऋ fhort.

दॄ Tear. Paſſive Voice.

1. दीर्य्यते &c. &c. 5. ददरे &c. 10. अदारि &c.

पॄ Fill. Paſſive Voice.

1. पूर्य्यते &c. &c. 5. पपरे &c. 10. अपारि &c.

610. A DIPHTHONG being the final of a root, is generally changed to आ, and the verb conjugated as roots in आ, in every tenſe. The following roots, however, ſubſtitute ई before the terminations of the firſt four tenſes: मे Barter, exchange, मीयते &c. शो File, whet, शीयते &c. सो Deſtroy, सीयते &c. सै Waſte, सीयते &c. गै Sing, गीयते &c. कै Sound, कीयते &c. रै Sound, रीयते &c. दै Purify, दीयते &c. दे Cheriſh, दीयते &c. धे Drink, धीयते &c. दो Divide, दीयते &c. वे Weave, is changed to उ in the firſt four tenſes; as उयते &c. and वे Conceal, to वी, as वीयते &c.

611. WHEN the final of a root, to be conjugated in the paſſive voice, is a conſonant, the medial, or initial vowel remains unaltered before the terminations of the firſt four tenſes; but before thoſe of the ſix laſt, they are ſubject to the ſame changes in the paſſive voice, as in the *proper* active; except in the firſt perſon ſingular of the third preterit, before the termination of which the radical vowel is, except in a few inſtances, (ſee rule 601,) *augmented.*

याच् Seek. Paſſive Voice.

1. याच्यते &c. 2. याच्येत &c. 3. याच्यतां &c. 4. अयाच्यत &c. 5. ययाचे &c. 6. याचिता &c. 7. याचिष्यते &c. 8. याचिषीष्ट &c. 9. अयाचिष्यत &c. 10. अयाचि, अयाचिषातां, अयाचिषत &c.

पच्

पच् Drefs food, ripen. Paffive Voice.

1. पच्यते &c. &c. 5. पेचे &c. See page 267. 6. पक्ता &c. See page 281, rule 334. 7. पक्ष्यते &c. See page 288, rule 359. 8. पक्षीष्ट &c. See page 295, rule 380. 9. अपक्ष्यत &c. 10. अपाचि, अपक्षातां, अपक्षत; &c. See page 319, rule 433.

दृश् See. Paffive Voice.

1. दृश्यते &c. &c. 5. ददृशे &c. 6. दर्शिता &c. See rule 598. 7. दर्शिष्यते &c. See rule 598. 8. दर्शिषीष्ट &c. See rule 598. 9 अदर्शिष्यत &c. See rule 598. 10. अदार्शि, अदर्शिषातां, अदर्शिषत &c. See rule 598.

612. तन् Draw out, extend, खन् Dig, जन् Bring forth, produce, and मन् Mind, may optionally fubftitute ता, खा, जा, and मा in forming the firft four tenfes of the paffive voice; as तन्यते or तायते, खन्यते or खायते, जन्यते or जायते, मन्यते or मायते &c. In the fix laft tenfes they preferve their radical forms.

613. THE following roots, opening with व *va*, fubftitute the vowel उ before the terminations of the firft five tenfes; namely, वच् Speak, वद् Tell, वप् Sow feed, वश Will, वस् Dwell, and वह् Bear. Examples.

वच् Speak. Paffive Voice.

1. उच्यते &c. 2. उच्येत &c. 3. उच्यतां &c. 4. औच्यत &c. 5. ऊचे &c. 6. वक्ता &c. 7. वक्ष्यते &c. 8. वक्षीष्ट &c. 9. अवक्ष्यत &c. 10. अवाचि अवक्षातां, अवक्षत &c. *Obs.* This root is fubftituted for ब्रू of the fame meaning in the paffive voice.

614. THE vowel इ is fubftituted for य *ya*, the initial fyllable of the root यज् Worfhip, in the firft five tenfes paffive. Example.

यज्

यज् Worſhip. Paſſive Voice.

1. इज्यते &c. 2. इज्येत &c. 3. इज्यतां &c. 4. ऐज्यत &c. 5. ईजे &c. 6. यष्टा &c. 7. यक्ष्यते &c. &c. 10. अयाजि, अयक्षातां, अयक्षत &c.

615. व्यध् Hunt, chaſe, and व्यच् Cheat, ſubſtitute इ, for the medial ſyllable य *ya*, in the firſt four tenſes paſſive. Example.

व्यध Hunt, chaſe. Paſſive Voice.

1. विध्यते &c. &c. 5. विव्यधे &c. 6. व्यद्धा &c. 7. व्यत्स्यते &c. 8. व्यत्सीष्ट &c. 9. अव्यत्स्यत &c. 10. अव्याधि, अव्यत्सातां, अव्यत्सत &c. So विच्यते &c. &c.

616. ऋ is ſubſtituted for र *ra*, in conjugating the following roots as paſſives, in the firſt four tenſes; namely, ग्रह् Take, प्रच्छ् Aſk, व्रश्च् Divide, and भ्रस्ज् Fry. Example.

ग्रह् Take. Paſſive Voice.

1. गृह्यते &c. 2. गृह्येत &c. 3. गृह्यतां &c. 4. अगृह्यत &c. 5. जग्रहे &c. 6. ग्रहिता &c. 7. ग्रहिष्यते &c. 8. ग्रहिषीष्ट &c. 9. अग्रहिष्यत &c. 10. अग्राहि, अग्रहिषातां, अग्रहिषत &c. See rule 598.

प्रच्छ् Aſk. Paſſive Voice.

1. पृच्छ्यते &c. 2. पृच्छ्येत &c. 3. पृच्छ्यतां &c. 4. अपृच्छ्यत &c. 5. पप्रच्छे &c. 6. प्रष्टा &c. 7. प्रक्ष्यते &c. 8. प्रक्षीष्ट &c. 9. अप्रक्ष्यत &c. 10. अप्राच्छि, अप्रक्षातां, अप्रक्षत &c.

व्रश्च् Divide. Paſſive Voice.

1. वृश्च्यते &c. The firſt four tenſes like पृच्छ्यते &c. 5. वव्रश्चे &c. 6. व्रश्चिता &c. 7. व्रश्चिष्यते &c. 8. व्रश्चिषीष्ट &c. 9. अव्रश्चिष्यत &c. 10. अव्राश्चि, अव्रश्चिषातां, अव्रश्चिषत &c.

भ्रस्ज् or भ्रज्ज Fry. Paſſive Voice.

1. भृज्ज्यते &c. The firſt four tenſes like पृच्छ्यते &c. 5. बभ्रज्जे &c. 6. भ्रष्टा &c. 7. भ्रक्ष्यते &c. 8. भ्रक्षीष्ट &c. 9. अभ्रक्ष्यत &c. 10. अभ्रज्जि, अभ्रक्षातां, अभ्रक्षत &c.

617. हन् Kill, by rule 2, takes इ before the perſons of the five laſt tenſes. Example.

हन् Kill. Paſſive Voice.

1. हन्यते &c. 2. हन्येत &c. 3. हन्यतां &c. 4. अहन्यत &c 5. जघ्ने, जघ्नाते, जघ्निरे &c. 6. हन्ता &c. or घानिता &c. 7. हनिष्यते &c. or घानिष्यते &c. 8. घानिषीष्ट &c. or वधिषीष्ट &c. 9. अहनिष्यत &c. or अघानिष्यत &c. 10. अघानि &c. or अवधि &c.

618. बुध् Underſtand, by rule 601, makes अबोधि in the firſt perſon ſingular of the tenth tenſe. Example.

बुध् Underſtand. Paſſive Voice.

1. बुध्यते &c. 2. बुध्येत &c. 3. बुध्यतां &c. 4. अबुध्यत &c. 5. बुबुधे &c. 6. बोद्धा &c. 7. भोत्स्यते &c. 8. भुत्सीष्ट &c. 9. अभोत्स्यत, &c. 10. अबोधि, अभोत्सातां, अभोत्सत, &c. *Obs.* The radical ब is here changed to its own aſpirate भ before ſuch terminations as begin with स् or ध्.

619. DERIVATIVES follow the ſame rules, when they are uſed with a paſſive ſignification, as ſimple verbs.

N. B. The paſſive voice, in the above regular form of inflection, ſeldom occurs in books; it being more common for authors to prefer the uſe of the perfect and imperfect participles, with the ſeveral tenſes of the verb ſubſtantive अस् Be, and भू Be, become. It is, however, found in the preſent and imperative oftener than in other tenſes.

OF IMPERSONAL VERBS.

620. VERBS of an intranſitive ſignification may be inflected as paſſives in the firſt perſon ſingular only of each tenſe, and govern a noun or pronoun in the third caſe; as भूयते त्वया *There is being* or *becoming by thee*, which is only another way of expreſſing त्वं भवसि Thou art, or art becoming. This curious, and, perhaps, peculiar idiom, is much uſed in converſation at the preſent day, and is ſometimes found in books. The name given to this imperſonal uſe of the verb is भाव वाच्य.

OF REFLECTIVE VERBS.

621. THE paſſive form of tranſitive verbs is often uſed with an active, but intranſitive, ſignification; as where the effect produced is in the agent, and does not paſs over to another: as भिद्यते काष्ठं The wood ſplits, that is, the wood ſplits of itſelf. पच्यते फलं The fruit ripens. सिच्यते हस्ती The elephant ſprinkles himſelf. This particular application of a verb in a paſſive form, is by grammarians called कर्म्मकर्त्ता, to denote that the agent and patient are one.

OF NEGATION.

622. THE particle of *negation* is न *na*, Not, which is uſed before every perſon of a verb, except the ſecond perſon of the imperative, where मा *mā*, the particle of *forbidding*, is preferred. There is another मा, which may be called the particle of *diſſuaſion*, frequently uſed before any perſon of the third preterit, cauſing the prefix अ of that tenſe to be dropped. Examples. नगच्छति He does not go; मागच्छ Go not, or, do not go; मागात् He ſhould not, or ought not to go.

OBSERVATIONS ON THE VERBS.

623. THE following obſervations relate chiefly to the *form* of conjugation, which ſome verbal roots take when preceded by the following inſeparable prepoſitions, and ſometimes without their influence; ſuch as the *proper* form for the *common*, or the contrary.

Inſeparable Prepoſitions.

प Forth, for, forward; abroad, away. This prepoſition, beſides progreſſive motion, occaſionally ſerves to denote pre-eminence, ſuperiority, excellence, priority, and exceſs.

परा Back, backward. Alſo, according to ſome, it denotes ſuperiority, the being before, defeat, reverſe, &c. &c. It is however but little uſed.

अधि Over, or above, in place, rank and degree.

अप Under, beneath, below. It ſerves generally to denote inferiority in place, rank, and degree; alſo ſecrecy, concealment, diſappearing, inſidiouſneſs, ſlyneſs, and the like.

नि In, into, within, on, upon.

निर् Out, without (not in), without (not having).

सं Together, altogether, with, together with. It often ſerves to denote fulneſs, completeneſs, wholeneſs, and perfection.

वि Separate, apart, diſtinct. It marks variety, diſtinction, diviſion, ſeparation, &c.

आ To, at, as far as. It ſerves to mark the bounds or limits of an action. आ put before verbs denoting *giving*, *going*, *carrying*, &c. gives them the ſenſe of *taking* or *receiving*, *coming*, and *bringing*.

अव From, off, down from. It is ſometimes uſed to denote deprivation, diſgrace, disjunction, and the like.

अभि Before, in time, place, rank, and degree.
अनु After, in time, place, rank, and degree.
उत् Up, upwards, high, in place, rank, and degree.
अध Down, downwards, low, in place, rank, and degree.
उप By, with, near, by the fide of, by means of. उप is fometimes ufed to denote fubordinate rank; as वेद The *Vēda*, उप वेद An inferior, or fubordinate *Vēda*.
दूर् Far, diftant, far off, or away.
परि About, round, round-about, entirely.
प्रति Again, againft, back again, towards, for.
अति Beyond, paffed, gone by, over, from one fide to the other. It is often ufed to denote excefs.
सु Well, good, eafy, very.
दुर् Ill, bad, hard, difficult.

Thefe prepofitions, as in Latin, have great influence over the verbs in modifying and varying their primitive fignifications. They are often redundant, and frequently fuperfluously numerous, fometimes even to the number of five or fix; as in the word अनुसमभिव्याहरति. But this extravagant application of them is condemned by good authors.

Certain Verbs occafionally conjugated in the proper *Form.*

624. CERTAIN verbs are conjugated in the *proper* active form when preceded by prepofitions, and others, occafionally, without them.

625. जि Conquer, after वि or परा, is ufed in the *proper* form; as विजयते or पराजयते He defeats.

626. क्री Buy, follows the *proper* form when preceded by परि, वि

or

or अव; as परिक्रीणीते He buys about, or entirely, विक्रीणीते He barters away, he fells, अवक्रीणीते He buys from.

627. विश् Enter, with नि prefixed, is conjugated in the *proper* form with the fame meaning; निविशते गृहं He enters the houfe.

628. प्रच्छ् Afk, is ufed in the *proper* form, after आ; as आपृच्छते He afks.

629. स्वृ Sound, after आ, is put in the *proper* form; as आस्वरते He founds.

630. दा Give, preceded by आ, forming with it a new root fignifying *to take*, is conjugated in the *proper* form only; as दानमादत्ते He receives the gift. But when दा is preceded by आ, or वि and आ, and has then the meaning of *opening* or *expanding*, it is ufed in the *common* form; as मुखं व्याददाति देवदत्तः *Dēva Datta* opens his mouth.

631. गम् Go, with आ prefixed, and ufed as a caufal, is put in the *proper* form; as आगमयते कालं तस्करः The thief caufes the time to come; or, the thief waits for the proper time.

632. क्रीड् Play, after परि, अनु, अव, आ or सं, is ufed in the *proper* form; as परि क्रीडते He plays about, &c. &c. Sometimes क्रीड् with सं prefixed, implies a conftant creaking noife, as of a wheel, when it is ufed in the *common* form; as संक्रीडन्ति रथ चक्रं The chariot wheel makes a conftant creaking.

633. कॄ Throw about, fcatter, with अप prefixed, is ufed in the *proper* form, when thefe are applied together in the acceptation of fcratching or throwing up the ground, as a cock in fearch of food, or a dog to lie down; as अपस्किरते कुक्कुटः The cock fcratches. The स् is introduced after the prepofition to promote the euphony.

634. शप्, when ufed in the fenfe of fwearing, is put in the *proper* form;

form; as कृष्णाय शपते गोपी The female cow-keeper fwears to *Krifhna.* According to fome authorities, it is in the fenfe of curfing that शप् is ufed in the *proper* form; as कृष्णं शपते गोपिका The milk-maid curfes *Krifhna.* Otherwife शत्रु शपति The enemy fwears.

635. हृ Take, after अनु, fignifying *take after, act like,* is ufed in the *proper* form; as पैतृकमनुहरते The horfe takes after his fire's nature.

636. स्था Stand, after सं, वि, प्र, अव, or उत्, is generally ufed in the *proper* form; as संतिष्ठते He ftands together, metaphorically, he is well, वितिष्ठते He ftands apart, प्रतिष्ठते He ftands forth, *met.* He fets off or departs, अवतिष्ठते He ftands from, उत्तिष्ठते मुक्तौ He ftands up on falvation, *met.* He is anxious for a final releafe from mortal birth. *Obs.* When स्था with उत् means *to arife,* it is put in the *common* form; as आसनादुत्तिष्ठति मनुः *Manu* arifes from the feat. स्था, with उप prefixed, in the fenfe of *ftanding by* or *near, affociating with, attending, ferving, worfhipping,* is generally put in the *proper* form; as आदित्यमुपतिष्ठते He ftands by, or worfhips the fun, गंगा यमुनामुपतिष्ठते The *Ganges* ftands by, or runs near, the *Yamunā.* साधुमुपतिष्ठते साधुः The good ftand by, or affociate with, the good, यमुनामुपतिष्ठते पन्थाः There ftands, or is, a road by, or near the river *Yamunā.* पतिमुपतिष्ठते नारी A woman ftands by, attends, or affociates only with her hufband, उपतिष्ठते विद्या Science attends; or, there is fcience. स्था, with उप, may be ufed in either form, when it means to be with or attend for the purpofe of gain; as साधुमुपतिष्ठति, or उपतिष्ठते भिक्षुः The mendicant ftands near, or attends the good man.

637. गम् Go, प्रच्छ् Afk, ऋच्छ् Go, श्रु Hear, स्वृ Sound, विद् Know, ऋ Go, and दृश् See, preceded by सं, are inflected in the *proper* form, provided they are ufed as intranfitives; as संगच्छते वाक् The word goes together

together (with the ſenſe), or is plain; संपृच्छते He aſks, संशृणुते He hears, &c. &c. But if the verb have an accuſative, they are put in the *common* form; as वाक्यं संशृणोति जनः A perſon hears the word or ſpeech perfectly.

638. अस् Caſt, throw, and ऊह् Search, examine, are uſed in both the active voices when preceded by a prepoſition; as निरस्यते or निरस्यति He caſts out, or ejects, समूहति or समूहते He examines altogether, or thoroughly.

639. यम् Ceaſe, refrain, ſtretch, ſtrain, and हन् Strike, in compoſition with the prepoſition आ, when uſed intranſitively, are put in the *proper* form; alſo tranſitively, provided the object be a part of the agent; as आयच्छते तरुः The tree ſtretches towards, or grows, आहते नरः The man ſtrikes at, *met.* is indiſpoſed, आयच्छते पाणिं He ſtretches out, or towards, the hand, शिर आहते He ſtrikes his own head. If tranſitive— शत्रुमाहन्ति He ſtrikes at the foe, आयच्छति रज्जुं He ſtretches out the cord.

640. यम्, with उप् prefixed, in the acceptation of marrying and accepting, is uſed in the *proper* form; as उपयच्छति कन्यां He marries a maid, शकटमुपयच्छते He receives or accepts the cart.

641. तप् Heat, warm, is uſed in the *proper* form, after उत् or वि, when intranſitive, or when the object, if tranſitive, is part of the agent; as वितपते पाणिं जनः The perſon warms his hand, उत्तपते or वितपते He glows with heat, he ſhines. वितपति विश्वं सूर्य्यः The ſun warms the univerſe. तप्, with अनु prefixed, in the acceptation of repenting, is generally uſed in the *proper* form; as अनुतपते He repents.

642. ह्वे Call, brave, dare, preceded by आ, नि, सं, or वि, follows the *proper* form; as कृष्णश्चानूरमाह्वयते *Kriſhna* called to *Chānūra* in

(in a daring tone of defiance,) निह्वयते He calls in, or invokes, &c. &c. According to ſome authorities, when आह्वे means ſimply, to call to, it ſhould be uſed in the *common* form; as पुत्रमाह्वयति पिता The father calls to his ſon.

643. सृज् Create, or make, is put in the paſſive form of conjugation, with an active ſignification, when the agent is a holy man; as सृज्यते स्रजं भक्तः The faithful ſervant makes a necklace.

644. कृ Do, make, after अप, प्र, उप, अधि and वि, is uſed in the *proper* form in the following and ſimilar applications:—अपकुरुते He under does, under values, blames, reviles, प्रकुरुते पर दारान् कामी The luſtful man takes away another's wife, प्रकुरुते गां He produces a cow (to give away), गीताः प्रकुरुते He produces, or ſings divine ſongs, अधिकुरुते He does over, that is, he overcomes or conquers, अधिकुरुते शत्रुं He overcomes the enemy, विकुरुते स्वरां He plays a tune, विकुरुते वायुः The wind blows. When कृ, with वि prefixed, implies changing, altering, impairing, and the like, and is tranſitive, it is uſed in the *common* form; as चित्तं विकरोति कामः Luſt depraves the mind.

645. नी Conduct, lead, when preceded by उप, and uſed in the acceptation of performing the ceremony of putting on the Brahminical thread, is put in the *proper* form; as पुत्रमुपनयते पिता The father puts the thread on his ſon. Alſo, with the ſame prepoſition in the ſenſe of paying: as भृत्यमुपनयते He advances, or pays wages. With वि prefixed, नी, ſignifying doing away, giving, or paying, is put in the *proper* form; as ऋणं विनयते He pays the debt, धनं विनयते He gives wealth, क्रोधं विनयते साधुः The good man ſuppreſſes his own anger. If another's anger, it is put in the *common* form; as पितुः क्रोधं विनयति पुत्रः The ſon appeaſes his father's anger. नी, without a prepoſition, in the ſenſe of

excelling

excelling in learning and worſhipping, is alſo put in the *proper* form: as विद्यायां नयते देवदत्तः *Dēva Datta* leads (excels) in science, शिवं नयते शिवनाथः *Siva Nātha* leads towards (worſhips) *Siva*. With उत्, नी is uſed in the *proper* form in the ſenſe of lifting, raiſing up; as दंडमुन्नयते राजा The king raiſes, or lifts up the ſtaff.

646. क्रम् Step, move, walk, with आ prefixed, in the ſenſe of advancing, riſing, or aſcending, as the ſun and ſtars, is put in the *proper* form; as आक्रमते सुर्य्यः The ſun aſcends. Alſo in the ſenſe of advancing or improving in knowledge; as विद्यायामाक्रमते बुद्धिः The underſtanding advances, or improves in ſcience. विक्रम्, ſignifying walking diſtinctly, is alſo put in the *proper* form; as विक्रमति जनः The man walks. But when riding is implied, it is uſed in the *common* form; as अश्वेन विक्रामति वीरः The hero goes with a horſe, that is, on horſeback. क्रम्, with उप, or प्र, in the ſenſe of proceeding, approaching, or beginning, is alſo put in the *proper* form; as गन्तुं प्रक्रमते He begins to go, भोक्तुमुपक्रमते He proceeds to eat. When क्रम् is uſed without an inſeparable prepoſition, it may be conjugated in either of the active forms.

647. ज्ञा Know, with सं, in the ſenſe of knowing altogether, or perfectly, and with प्रति in that of promiſing and recogniſing, is put in the *proper* form; as तत्वं संजानीते He knows the principle thoroughly, प्रतिजानीते He promiſes. Alſo with अप, in the ſenſe of pretending, or deceiving; as अपजानीते He pretends not to know, he knows ſecretly.

648. वद् Tell, ſay, is uſed in the *proper* form, under the following circumſtances: With वि prefixed, in the ſenſe of ſpeaking differently, diſputing; as विवदन्ते जनाः The people diſpute. With सं and प्र

prefixed